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VISITATIONS AND MEMORIALS

OF

SOUTHWELL MINSTER.

SEAL OF THE COLLEGIATE CHURCH OF THE BLESSED MARY THE VIRGIN OF SOUTHWELL,
IN THE COUNTY OF NOTTINGHAM, COMMONLY CALLED SOUTHWELL MINSTER,

From an Impression attached to the Deed of Surrender to Henry VIII., 17th November, 1540.

It seems to portray the Virgin seated with the Child on her lap, and the legend 'Sigillum Sancte Marie . . . . wella."

The seal seems to be of a date not later than the first half of the 12th century—perhaps of the time of Ealdred, Archbishop of York, 1061-1075, who gave the Canons separate prebends. The seal was broken up by the Chapter in 1588, to invalidate some deeds fraudulently sealed with it.

VISITATIONS AND MEMORIALS

OF

SOUTHWELL MINSTER.

EDITED BY ARTHUR FRANCIS LEACH,

LATE FELLOW OF ALL SOULS' COLLEGE, OXFORD; ASSISTANT CHARITY COMMISSIONER.

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[NEW SERIES XLVIII.]

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NOTE ON SEAL.

I have only been able to hear of two impressions of this seal now extant. One is in the British Museum (Harl. Ch. 83, D. 2) attached to a grant to Rufford Abbey, Notts, witnessed by the Chapter of Southwell, about 1220. This is No. 4058, vol. i., p. 750, of Mr. Birch's Catologue of Seals in the MSS. Department at the British Museum. It is much damaged, only the lower part of the drapery of the Virgin being distinguishable. Enough remains, however, to identify it as from the same seal as the second impression, viz., that attached to the Surrender to Henry VIII., from a cast of which the engraving is taken. This impression is now in the Record Office (Augmentation Office, Surrenders, 218). It has been further damaged since the cast in the British Museum (lxx. 58, No. 4058 in Mr. Birch's catalogue) was taken by Mr. Ready, of the British Museum, some 40 or 50 years ago, when the Augmentation Office Records were still at Westminster.

Mr. W. H. St. John Hope is my authority for the date of the original seal.

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INTRODUCTION.

The *locus in quo.*

Southwell with its Minster is a curious instance of a place of architectural beauty and historical interest of the first rank, which owing to its lying on a bypath, apart from the great highways of traffic and travel, has fallen almost into oblivion. In pre-Reformation times Southwell, owing to the Minster and the adjoining palace of the Archbishops of York, near the great Fossway, and the important castles of Newark and Nottingham, was the frequent resort of kings and magnates. Now, being on a small branch line between Mansfield and Newark, accessible only by a special journey, and lying off the main road, it has sunk into something less than a market town and is passed by on the other side by a hurrying world.

Yet it is far more worth a visit than many a much-frequented spot. The Minster, lying in a most striking situation, in green meadows bordering the old-world town of Southwell, is of cathedral proportions, and contains in its chapter-house one of the most beautiful, if not the most beautiful, gem of Gothic architecture in the world; while as a collegiate church of almost cathedral dignity and immemorial antiquity, whose constitution remained essentially unchanged from the time of King Edgar to the time of Queen Victoria, it possesses a historical interest which is absolutely unique. Besides, the half-restored ruins of the noble palace of the Archbishop of York, with its memories of Wolsey (and other archbishops, in their time as great as he), almost touching

the south side of the Minster; and on the west, almost opposite the gates of the Minster yard, the ancient Saracen's Head Inn, hardly altered since Charles I. dined or slept there the night before his surrender to the Scotch at Newark, should be alone enough to make the place famous. Yet in fact Southwell, if its name is known at all, is known chiefly for the quite modern interest attached to it as the newly-constituted cathedral of the newly-constituted see of Nottinghamshire and Derbyshire, whose first bishop, Dr. Ridding, is likely to leave his mark there for the same highmindedness, breadth of view, and generosity as he has at Winchester as head master.

Import of the Southwell registers.

The present writer must confess that only so was it known to him, until he had the good fortune to be deputed by the Charity Commissioners, at the end of 1886, to inquire into the case of Southwell Collegiate Grammar School. In this inquiry it became of practical importance to ascertain exactly the position which the school held in regard to the collegiate church. Finding but little said of it in print, research into the ancient MS. records of the church became necessary. In this search the unique position occupied by the Minster, the antiquity of the school, and the extreme interest of the two pre-Reformation registers of the church, which are still preserved, at once arrested attention. Interest in the question as to what, in point of life and morals, was the real state of the ecclesiastical institutions of the country at the Reformation has been strikingly revived by Father Gasquet's brilliant book on Henry VIII. and the Monasteries, and by Canon Dixon's racy History of the Church of England. As bearing on this question, the later of the two registers, extending as it does from the year 1469 to the year 1547, and containing a very full record of the inner life of the place during those critical years, is of great importance. The records of the triennial visitations of the church, held with fair regularity during the greater part of this period, supply most valuable evidence on the main thesis of Father Gasquet, that the allegations brought by Henry VIII. and his Commissioners

of Inquiry against the monasteries and other ecclesiastical establishments were false and scandalous. Owing to the multiplicity of legal and other questions arising in the case of the Southwell Grammar School itself, and the onerous requirements of official business of a kind which demands not only one's whole time but more than one's whole brains, so that only scraps of time snatched from vacation and "early morn and dewy eve," or rather night, are available, the execution of this design has been long delayed. In consequence, the appearance in 1888 of Dr. Jessopp's book on the Visitations of the Diocese of Norwich 1492-1532, has to some extent anticipated this book. But there are these very important differences between the two. First, the Norwich Visitations are mainly of monastic establishments, those of the very few collegiate churches in that diocese being somewhat superficial, while the Visitations now recorded are entirely of one of those collegiate churches which most of the leaders of the Reformation, except Cranmer, were desirous of leaving wholly untouched. Second, and more important, while the Norwich Visitations are those of an outside authority to whom nothing would be personally known, and to whom as little as possible doubtless was communicated, these Southwell Visitations are the records of a domestic forum, in which the facts were almost as well known to the visitors personally as they were to the persons visited; the judges being personally, if not judicially, cognisant of the characters and conduct of those on their trial.

The interest of this register is not confined solely to the question of the conduct of the inmates of Southwell Minster, it is equally interesting also for the picture it gives of the whole manner of life and working of a collegiate church.

Collegiate churches of secular canons in general.

It is remarkable how little was until very lately known of, and how little study was given to, the collegiate churches of secular canons, even to those which were cathedrals, compared with the great amount of research that has been devoted to the conventual establishments. Indeed, the former have often been

confounded with the latter by professed authorities on ecclesiastical history, and the canons of Beverley or Southwell talked of as monks or friars, or identified with the Augustinian canons; which is very much as if an Oxford college were confounded with a Jesuit seminary or Salvation Army barracks. Even the Dean and Chapter of Ripon informed the Cathedral Commissioners of 1854 that their predecessors in pre-Reformation times were Augustinian canons, a statement which was enough to make their predecessors turn in their graves. Yet the collegiate churches of secular canons, (or prebendaries as they were afterwards called by way of contradistinction from the canons regular) were probably the most ancient, certainly in historical times the most important, of the ecclesiastical institutions of the country, when the most important institutions of the country were ecclesiastical. The most splendid of our churches—old St. Paul's, York Minster and its three sister churches (Southwell, Beverley, Ripon), Lincoln, Salisbury, Wells, Windsor; and, amongst lesser lights, Howden in Yorkshire, St. Mary's, Stafford, St. Mary's, Leicester, St. Mary's, Warwick, Wolverhampton, Manchester, Higham Ferrers —were collegiate churches of secular priests, not abbeys or priories or houses of monks or regular canons, still less friaries. And as they were some of the most ancient, so at the time of the Reformation were those collegiate churches or colleges some of the most modern and flourishing of ecclesiastical foundations. It is true that during the whole period of pre-Reformation history new collegiate churches were continually being created. But the fashion prevailed strongly for monastic foundations—from the Conquest to the reign of Henry I., in favour of Benedictine monasteries; from the time of Henry I. to that of Henry III., in favour of regular canons, Augustinians, Præmonstratensians, Gilbertines; and afterwards in favour of friaries; besides occasional outbreaks in favour of such exceptional reformed orders as Cistercians, Carthusians, and the like. In the time of Edward III., however, a new impetus was given to the foundation of establishments for secular priests. From 1350 onward

hardly a single monastery or friary was established. A reaction set in. Collegiate churches or colleges became again the fashionable foundations, as they had been before Dunstan and Lanfranc, or new additions were made to the collegiate establishments by the institution of chauntry priests. From the great institutions of Windsor with its canons and poor knights, Winchester and Eton with their fellows and poor boys, the Newark, Leicester, with its 100 poor men and women, to the small collegiate chapels in the castles of Pontefract or Nottingham, innumerable collegiate institutions of all sorts and sizes arose. Nor was there any difference between these more modern foundations and the ancient collegiate churches of secular canons, except sometimes in name, the term prebendaries, fellows, chaplains, clerks, or simply secular priests, being used instead of canons, which term had been usurped in common parlance by the Augustinian canons and their offshoots. Only, as the Reformation approached, more and more of an eleemosynary or educational, and less of a purely ecclesiastical character, was given to them. While the early prebendaries were only expected to teach and preach and give alms at discretion, poor knights, or poor men, or poor boys were in the later colleges made part of the foundation; and the prebendaries or fellows, as at Archbishop Rotherham's college of Jesus at Rotherham, in Yorkshire, Archbishop Chicheley's at Higham Ferrers, in Northamptonshire, were to be masters in grammar, in song, or theology, even in reading, writing, and arithmetic, instead of mere priests. Besides, these collegiate churches being always parish churches as well, were far more living institutions and more intimately connected with the life of the country than the monasteries. It was from the ranks of the secular canons, not of the regulars, that the great ecclesiastical statesmen, the Beckets, the Grossetestes, the Wykehams, the Wolseys rose. They furnished the lawyers and judges, the civil service, and the diplomatic service of the day. If they did not furnish so many writers of history as the monasteries, they supplied what is more important perhaps—the makers of it. Nor

were their services to learning any way inferior to that of the monks and friars. They did not produce so many illuminated service books. But the collegiate churches were the direct parents and models of the universities, and more especially of the colleges therein; they were the direct keepers and founders of a very large number of the ancient grammar schools of the country now existing, as well as of an immense number swept away; and, indirectly, through Winchester and Eton they were the parents of our great public schools. Through the chauntries, which, in fact, made so many parish churches into small colleges, they were also indirectly the nursing mothers of by far the largest proportion of the existing grammars schools of the country. Indeed, wherever a grammar school exists, which can trace its existence as far back as 1625, we may be pretty sure that it is descended, directly or indirectly, from a preReformation school kept by a collegiate church, or a chauntry priest, on the same spot.

Of the more than 200 collegiate churches existing at the Reformation, from the magnificent York Minster with its 36 canons, and Windsor with its £1,600 a year (equal to £20,000 or £30,000 of our money), down to the small college of Astley, Warwickshire, with its dean and two canons and three vicars choral on £39 10*s.* 6*d.* a year, nearly all—which were not cathedrals—were swept into the pockets of Henry VIII. and Edward VI. and their courtiers. Not even the royal chapel of St. Stephen's, Westminster, in the precinct of the royal palace, founded by Edward III. on the same day as Windsor; not even the gorgeous Newark at Leicester, the special creation and Campo Santo of the Dukes of Lancaster, through whom the Tudors claimed the throne, were spared. The very fabrics were in most cases utterly destroyed. Even the educational foundations, such as Rotherham, shared the same fate, while Eton and Winchester and the colleges of the universities were on the brink of destruction. Some, like Beverley, Ripon, and Stafford, were purchased by the inhabitants and made parish churches. A bare half-dozen, like Windsor, Manchester, Wolverhampton,

Middleham, Southwell itself, were spared. Of these, the most famous, the most ancient, and one of the largest and richest was Southwell Minster. Almost a cathedral before Lincoln or Salisbury Cathedrals existed, a college of secular canons before Windsor or Manchester were thought of, and in point of fabric, amongst the most ancient and the most beautiful of all the collegiate churches which were not cathedrals, the Collegiate Church of the Blessed Mary the Virgin of Southwell has a unique and manifold interest.

Southwell Minster—its architecture.

The fabric of Southwell Minster is a splendid one. Its total length is 307 feet, about 20 feet only less than Lichfield Cathedral. Except for traces of Saxon architecture in its north transept, the present building does not probably date back further than the early part of the reign of Henry I. The Norman nave is on the very model of Chichester, even down to such details as the existence of nodes and notches in the arches of the triforium, apparently intended for smaller interlacing arches which have been broken or removed. Chichester could not have been begun till after 1075, when the see was transferred from Selsey to Chichester. In the oldest register of Southwell, called, as at York Minster, the Liber Albus, is a copy of a letter of Archbishop Thomas, addressed "to all his parishioners" (*i.e.* people in his diocese) "of Nottinghamshire." "We pray you, dearest sons, that in remission of your sins, ye will give help from the blessings of your alms to build the church (ad faciendam ecclesiam) of S. Mary of Suwell. And whosoever there, even in the least degree gives assistance, shall be to the end of this age a partaker of all the prayers and blessings (beneficiorum) which shall be done in it, and in all our churches: And that ye may the more willingly do this We release to you that ye need not visit every year the church of York, as all our other Parishioners do, but the Church of S. Mary of Suwell, and have there the same pardon that ye have at York." This release from attendance at York at the Whitsuntide procession fixes the date to Archbishop Thomas I. or II. For this privilege, which, in effect, made Southwell, if not so before, the cathedral of Notting-

Norman nave.

hamshire, was enforced by Papal Bull in 1171 by Pope Alexander III. addressed to the canons: "Moreover as has been granted to you by the same Archbishop (viz. of York) and for a long time observed, we enact (statuimus) that as well clerks as laymen of the county of Nottinghamshire shall go at Pentecost in solemn procession to your church, and that every year according to ancient and reasonable custom of the same church a synod shall be held; and there the chrism shall be brought by the Deans of that county from the church at York, and thence distributed through the other churches." The only question is whether it was Thomas I. of Bayeux, the first Norman Archbishop, 1075-1100, or Thomas II. of Beverley, his nephew, 1108-1114, who wrote the letter. According to the Rev. J. L. Petit (Archaeol. Jour. 1848, p. 197), confirmed by Mr. Ewan Christian, the style is nearer the later date than the earlier; and it is thought that the energies of the first Thomas were given to the building of York, while the second Thomas, his successor, devoted himself to Southwell.

Early Eng'ish choir.

The date of the beautiful Early-English choir is even more definitely fixed by an Indulgence granted by Archbishop Walter Grey in 1235 for contributions to the Fabric of Southwell, printed in Canon Raine's edition of Grey's Register.

Decorated chapter-house.

The building of the Decorated chapter-house is similarly determined by a statute of Archbishop John le Romaine in 1293, addressed to the Chapter of Southwell, directing that "the houses of alien Canons threatening ruin shall be duly repaired within a year, to which repair we will and command that they are to be compelled by you, under heavy penalty to be assessed by you, the chapter, according to the defects; which (penalty) is to be applied to *the fabric of the new chapter-house*." It is satisfactory thus exactly to fix the date [a] of so exquisite a work, which brings

[a] Mr. Dimock, a late vicar-choral of Southwell, to whose research the dates of the architecture of the church above given are due, has carefully collected from the White Book all the datings of documents "in capitulo" or "in domo nostra capitu-

it to practically the same period as the Angel Choir in Lincoln Cathedral. The chapter-house is on the plan and model of that at York, but smaller and far more beautiful. Like that of York, it stands on the north side of the church, and is approached by a long straight passage leading, on the right, to the octagonal chapter-house. This has no central pillar. Nothing can surpass the elegance of the windows, or the rich yet chaste beauty of the carvings of the capitals of the columns of the stalls, and the arcadings on the walls, and elsewhere, in imitation of natural foliage. But the crowning glory is the entrance arch through which the chapter-house itself is seen and approached. It is simply lovely. Nothing can hope to rival the splendid symmetry of its proportions and the exquisite lightness and grace of its poise. In general effect, the Sainte Chapelle at Paris, the Angel Choir at Lincoln, fall into a second rank compared with this Southwell chapter-house. Rosslyn Chapel is almost barbarous, the Percy tomb at Beverley seems too florid, compared with the serene self-restraint and yet luxuriant beauty of this perfect work of art. In design and execution alike, in its general proportions and its minutest detail, it is impossible to conceive anything more beautiful. It is the most perfect work of the most perfect style of Gothic architecture.

Origin of the Minster.

Though the dates of the present fabric of Southwell Minster are thus exactly ascertainable, the date and origin of the original Minster and its inhabitants are "lost in the mists of antiquity."

lari" of Southwell. From his list it appears that the earliest document dated "in capitulo" (one of the earliest in the book) is in 1266. There is however one so dated in 1260. The next so dated is not till 1291, from which time till 1352 frequent examples remain. From thence onwards the usual dating was "in domo nostra capitulari." Is it not a legitimate inference that the old chapter-house was burnt or otherwise destroyed or pulled down in or shortly after 1266, and that the new chapter-house was finished in 1291? As some of the later documents dated "in capitulo" (which undoubtedly means "chapter-house" as well as "chapter") are contemporaneous with the earlier documents dated "in domo capitulari," it would not appear that the change into the later formula from the earlier shows any change of house.

Of course it has been asserted that it was founded by Paulinus, the first Bishop of York, or Apostle of Northumbria, in or about 625. No better authority is, however, produced than a statement of Bede's that Paulinus preached and baptized on the Trent, "juxta Tiovulfingeceaster," which straightway has been identified with Southwell, without the smallest evidence of identity either topographical or etymological.[a] Indeed, such evidence as there is, is all against identity. Southwell is not on the Trent, but on the Greet, a tiny trout stream which falls into the Trent three or four miles from Southwell, and which would hardly suffice for the baptism of a child of five years old, as baptism was then understood, viz., by total immersion, still less for the stalwart Saxon savage. Nor is it an open stream where the heathen would assemble in their thousands to hear and be dipped. Moreover, Southwell, as a name, bears antiquity, and its origin in a holy well, on the face of it. According to Dickinson's History of Southwell, a well or spring called Lady's Well, "in the church yard, immediately under the walls of the choir, on the north side, near the chapter-house," was only covered over in 1764, owing to some one tumbling into it and being drowned. Another well "was situated in the inclosure on the right of the cloyster leading to the chapter-house. Rising within the precincts of the church it obtained the name of Holy Well. This has long been covered up or filled over." What is there in this to identify Southwell with Tiovulfingeceaster?

More probable is the origin claimed for the college, by the canons residentiary, to Henry VIII.'s Commissioners of Chauntries and Colleges in 1546 (Record Office, Certificates of Chauntries, No.

[a] The latest attempt in this direction is to say that "Tiovul" was dropped and "Fingeceaster" corrupted into "Finster" or "Fister," "ton" was then tacked on and so Fiskerton, a village on the Trent near Southwell, is arrived at. This is almost as bad as Dickinson's etymology "of Saxon Tielo, industry, Roman vulgus, multitude, Saxon Fengan (whence finger), to lay hands on, and Roman Castrum, *i.e.* the place where much industry was employed in laying hands on the multitude"! Besides, Fiskerton belonged to Thurgarton Priory, not to Southwell Minster. And, if the derivation were correct, after all, Fiskerton, a village three miles off, is not Southwell. Fiskerton is far more probably the town, as Fiskargate, now Fishergate, at York, was the street of fishermen.

13), that it was "of auncient tyme founded by the righte famous of memorye Edgare, the King's majestie's most noble progenitour:" a claim, as to which the commissioners (Sir John Markham, William Cowper, Nicholas Powtrell, and John Wyseman) are careful to add, "withoute any foundation in writinge showed to the Commyssioners."

In regard to the prebend of Oxton, held by the then senior canon residentiary, it is stated that it was "founded by Zebbe et Edgare, the King's most noble progenitors," "as by the certificate of John Fitzherbert, prebendarie of the same, doth appere, withoute any further writinge shewed to the Commyssioners." Who Zebbe may be I am unable to discover. An almost fatal objection to attributing the foundation to King Edgar is that he was entirely under the influence of Dunstan, who sanctioned, if he did not order, the secular canons from Winchester Cathedral, and from all other places that he could, to replace them by Benedictine monks; while Edgar was credited with the foundation of forty monasteries himself. It is extremely improbable, therefore, that he would have newly founded a college of secular canons. The earliest alleged document relating to Southwell is a grant of King Eadwy,[a] in 958, to Bishop, *i.e.* Archbishop Oscytel, "cuidam desiderabili meo Oscytello, Episcopo," witnessed by Odo, Archbishop of Canterbury, "Edgar, the King's brother," &c., of "partem telluris meæ, ubi dicitur ad Suwellam, xx mansas." This is printed in Dugdale, from the Magnus Liber Albus of York, and is No. 472 in Kemble's Codex. Eadwy may be the Zebbe of Master John Fitzherbert. But it is difficult to see how this grant can be genuine. In 958 both Northumbria and Mercia were in revolt from Eadwy, under Edgar, and he neither had the land to give, nor was he likely to give to the archbishop of his enemies. Oscytel, too, was an intimate friend of Dunstan, and of his own successor, Oswald of Worcester, a friend of monks and enemy of the secular canons. A further argument that Edgar, who the same year succeeded Eadwy

[a] So spelt in the document itself.

and was already a rival king or under-king, would not have witnessed Eadwy's deed, breaks down, if the new edition of this grant in Mr. De Gray Birch's *Cartularium Saxonicum* (vol. iii. p. 230), from a collation by Canon Raine, is correct. For the new reading is "Eagelr' frater regis," instead of Edgar.[a] The date too is wrong. The year of Indiction is given as the 14th, whereas 958 was the 1st. Again, in the witness-clause Eadwy is called simply "Eadwi rex" whereas in other grants he is "rex Anglorum" or "Basileus totius Britanniæ", or with some description of the people over whom he reigns. It is a further element of suspicion that the same year there is a grant from King Edgar to Oscytel of lands at Sutton and Scroby, also in Notts. It is hardly probable that Oscytel should have been "in" with both parties, and got a grant from two successive occupants of the throne in the same year. The list of witnesses in the two documents, both Bishops and Thanes, is almost wholly different. Both documents can hardly be genuine, and the Sutton grant has all the notes of genuineness.

The foundation of Southwell must be attributed probably to a date when the Northumbrian power was supreme south of the Humber, and Nottinghamshire and Lincolnshire were subject to it. Seeing that the canons of York were, according to Canon Raine, called Colidei, or Culdees, as late as the reign of Henry I., seeing the intimate connection always existing between Southwell and York, and that the neighbouring cathedral of Lichfield was also of Culdee origin, under Chad, and that no one has ever suggested (as it has been alleged by monkish writers, with but scant evidence, was the case at Beverley and Ripon) that Southwell was ever monastic, it is probable that a far earlier date than the middle of the tenth century saw its first foundation. But to attempt to assign any more approximate date is hopeless, and must be mere guesswork.

All that is certain is that a great church or minster existed here

[a] Canon Raine kindly allowed me to see the original copy in the White Book. Undoubtedly it is Eagelr'. It is suspicious that in this book the grant of Eadwy is placed after the grant from Edgar.

before the Conquest, inhabited *ab initio* by secular canons, while at, or probably before, the Conquest its constitution had so far developed that those canons were already prebendaries. This appears from Domesday Book. "*Snotingahamscire. Terra Archiepiscopi; Torgartone*[a] *Wapentac.* In Sudwella and its Berewicks, . . . three clerks have 4 carucates of land and a half; . . . of it two oxgangs are *in prebend.* In Nordmuscham 1 carucate and a half subject to taxation (ad geldam). *Bingeham hou Wapentac.* In Crophill[b] and Hegelinge[b] S. Mary of Sudwell has 2½ carucates. There the canons have in demesne 2 carucates, and 5 sochmen, and 12 villeins, and 4 bordars, having 6 carucates, and 2 oxgangs and 20 acres of meadow. . . . In Nortwelle S. Mary of Sudwell has 12 oxgangs of land." Date of establishment of prebends.

The unequivocal evidence thus offered by Domesday, that the canons were already prebendaries, is confirmed by one of the earliest historians of York, Hugh the Chaunter, or precentor, who was a canon of York by 1130, and, having access to the records, may be taken to be an unimpeachable authority. He says that Archbishop Aldred, the last English archbishop, 1061-1075, "bought many lands out of his own property and added them to his churches, and from some of these he made prebends at Suthwella. He also established refectories, where the canons could eat together, one at York, one at Southwell." He also says that Archbishop Kinsius, or Kinsige, 1051-61, gave bells to Southwell Minster (*Hist. of Church of York*, ii. p. 353, ed. Canon Raine, Rolls Series). As the canons of York itself, he tells us in another place, did not acquire separate prebends till the time of Thomas I., who became archbishop in 1075, and found his cathedral deserted by all but three canons, and its lands wasted (by the Conqueror), there can be no question that this shows a very high antiquity and dignity in Southwell Minster. At Chichester Cathedral the canons are expressly said to hold their lands in common (*communiter*), and not as separate prebends. At Exeter, the separate prebends were

[a] Thurgarton.

[b] Cropwell (Bishop) and Hickling.

not established till late in the twelfth century, as at the Conquest it was under the rule of Chrodegang. Neither at Lichfield nor at Wells do the canons seem to have had prebends. It is commonly said that only [a] at St. Paul's, and, perhaps, at Harold's foundation of Waltham Abbey, separate prebends were established, as at Southwell, before the Conquest. At the sister church of Beverley Minster, the canons hardly attained in full to the position of prebendaries, or owners of separate estates, but to the last received stipends out of the common estates managed by the provost—an exceptional arrangement, exceptionally marked by their being called, not, as in most collegiate churches, from the names of places where the estates lay, but by the names of various saints to whom altars in the Minster were dedicated;—an arrangement of which there are early traces at Ripon.

What the precise number, position, or mode of life of the secular canons at Southwell was, at the time of Domesday, cannot with certainty be determined. According to the certificate of Henry VIII.'s Chauntry Commissioners, "the collegiate church comenly called Southwell Mynstre"—(the only document by the way in which I have seen the word minster used)—is "reputed and taken for the hed mother church of the towne and countie of Nottingham, wherein is *sedes archiepiscopalis* and so allowed by the King's Majestie's grace in yers past, by an Act of Parliament," &c. And this no doubt gives the true *raison d'être* of this establishment. It was the

[a] This however is, I think, open to doubt. As far as Domesday is concerned there is no evidence that the canons of Waltham had separate prebends; though in the *Inventio Crucis* it is absolutely stated that they had. That being so, it is very probable that, though not specifically appearing, other colleges and cathedrals had prebends too. In all probability the canons of Hereford had, since at Preston we find "two canons" holding land. The evidence that the canons of St. Paul's, Bedford (afterwards moved to Newenham and made Augustinian), had prebends is of the same kind as that for St. Paul's, London, viz., the names of the canons holding lands are given. At Holy Trinity Twyneham, afterwards, when made Augustinian, Christ Church, Hants, there is similar evidence. At St. Mary's, Stafford, it is distinctly stated that the king has thirteen canons with prebends (canonicos prebendarios).

cathedral of the Archbishop of York for the county of Nottingham, perhaps before Lincoln was cut off after the Conquest, for the whole Southumbrian portion of the diocese of York; since, as has been said, it probably owes its foundation to Northumbrian predominance, and the endeavour of some triumphant Northumbrian king to consolidate his Southumbrian acquisitions or possessions by giving his archbishop a Southumbrian see. York was, in effect, a diocese with four cathedrals (or *matrices ecclesiæ*, as they are often called in wills), York, Ripon for the West Riding, Beverley for the East Riding, Southwell for Notts. The archbishop had round him in Southwell his staff of priests, missionaries, and itinerant evangelisers for Nottingham, just as he had at York for Yorkshire. They were supported, no doubt, at first by the archbishop, but eventually a certain specified portion of his lands was assigned to them for their common support. As late as 1106, we find that at York the canons' lands were called "St. Peter's Table" (Mensa S. Petri), a term which points to a time when these lands were held in common to keep a common table. At Southwell we have the direct evidence of Hugh the Chaunter, already quoted, that the canons had a common refectory. Bishop Stubbs, in his preface to *The Foundation of Waltham Abbey* (originally the collegiate church of the Holy Cross, a college of secular canons founded by Harold, who were dispossessed in favour of regular or Austin canons by Henry II. in 1177), says, "The difference between a monastery of monks and a minster of secular priests or canons consisted in the fact that the former were bound by laws of obedience, poverty, and chastity, but were not necessarily in holy orders; those of the latter were ordinary clergymen, bound by no particular vows, but living together on common estates, serving a common church, and under common local statutes."

The monk was supposed to have sunk his own individuality in that of his convent. He lived, or was supposed to live, in his monastery, and to devote himself wholly to or for it, not to the general public or the outside world. The origin of the secular canons is said to be that of missionary priests, the assistants

and advisers of the bishop. They were not only attendants on the services of the common church, which was also a parish church, but also served the other churches around. Probably even before they became prebendaries (that is separately endowed with separate prebends, provision, or estate), they were already, besides being canons at the mother church, sharing in the common fund of the church, also rectors or parish priests at the churches attached to the mother church. It was as such rectors or parish priests that they received their prebends, taking, to their own individual and particular use, the profits of the lands attached to those parish churches. In the earliest documents at Southwell we find proof that the canons each had his separate prebendal mansion at Southwell, and also his separate prebendal mansion at his prebendal manor, or parsonage.

Essentially, the monk was a person devoted to saving his own soul by severing himself from this world, and devoting himself to the world to come. Essentially the secular canon was a person devoted to saving the souls of others, and endeavouring to improve this world. While the monk became dead in law on entering the living tomb, his monastery, and had no call to be a priest at all, the secular canon was bound to fill at least two important positions, that of a landlord and that of a priest. As a canon he had "stall in choir and place in chapter," to sing in the common church, and deliberate on the common affairs. But as a prebendary he had also to manage his own estates, perform service in his own prebendal church, and do priest's duty in his own prebendal parish. Up to sixty years after the Conquest, in England (and it would seem in Normandy too, for both the first and the second Thomas of York were sons of priests), the canons, like other secular clergy, were married. This was the real grievance of Dunstan, and in after days of Lanfranc, against them, and this, rather than the possession of separate estates, was the reason they were ejected from Winchester Cathedral by Ethelwold, under Edgar, and not permitted to be restored by Walkelin, under the Conqueror. Marriage was an insuperable obstacle to the common dormitory;

it was also a great obstacle to the common refectory, and to the common life. Hence at Southwell, as at York, the common refectory speedily and quickly disappeared. About 1125 Pope Honorius in a letter, preserved in the York White Book, to Archbishop T[hurstan] says, "In your churches" (which the context shows to mean the four minsters) "be earnest to reform discipline (religionem reformare satage) and restore the Refectory of Suthwella to the good condition in which it existed in times past." Traces of it continued to exist in the custom of the residentiaries entertaining the other members of the church at their tables; and it was reproduced in the common halls of the subordinate bodies of vicars choral and chauntry priests, who in later times really performed the duties of the canons. By the time that celibacy was enforced on the clergy the constitution of the collegiate churches had become too firmly fixed, and too secularly useful, to allow of the revival of a strict monastic life. And Henry VIII. and Cranmer, in effecting their conservative revolution, and restoring the right of marriage to the canons of Southwell, and restoring the married secular canons to Winchester and elsewhere, were only "the whirligigs of time bringing about his revenges." They were only giving effect to the general feeling of Christendom as evinced in the gradual decay of the old strict monasticism, and, by the freer character of the new institutions of the Augustinian canons, then of the friars, lastly of the new collegiate churches, that monasticism had been tried and found wanting, or at least had done its work and was out of date.

Number of original prebends.

What was the original number of the canons at Southwell must be to a large extent a matter of conjecture. Probably it was seven. That was the original number at York, at Beverley, at Lichfield, perhaps at Ripon. Further, Domesday Book mentions estates of the canons at Southwell, Cropphyll (now known as Cropwell Bishop), and Northwell (now Norwell). It also has the following entry as to Udeburg, now Woodborough: "In Udeburg 7 oxgangs of land to geld. Land of 2 carucates. There, ½ a carucate in demesne, and 2 villains, and 1 bordar, having one

carucate. *Belongs to Suduwelle.* There holds one clerk under the Archbishop one bovate of land to geld." The words "Ad Suduwelles pertin." taken in conjunction with the statement that one clerk under the archbishop holds a bovate, must surely mean that it belonged to the church of Southwell, and that the clerk was a prebendary. The word clerk is often used for canon in Domesday. Now on these very estates we afterwards find seven prebends: one of Normanton, three of Norwell, two of Cropwell, one of Woodborough. There was no prebendary of Southwell itself, any more than there was of York or Ripon; but the vicarage of Southwell was in the presentation of the prebendary of Normanton, *i.e.* Normanton-by-Southwell, a hamlet in the parish of Southwell just across the Greet, and he took the tithes, or the greater part of the tithes, of Southwell parish. Crophyll, in conjunction with Oxton, afterwards gave its name to two prebendaries, commonly called Oxton and Crophyll, and Oxton second part; and Norwell gave its name to three prebendaries, called Norwell Overhall, Norwell Palishall, and Norwell third part. In Domesday Norwell had a church and priest. In later times its parish church had two rectors, and two vicars, corresponding with two prebendaries only, and the third part was very much poorer than the other two prebends, from which it is perhaps to be inferred that the third part was a later creation and not one of the original seven. Woodborough always supported one prebendary.

Other prebends, of the foundation of which no evidence remains, are North Muskham and the Sacrist prebend. There are deeds of augmentation (which may or may not be contemporaneous with the foundation) of the prebend of South Muskham. A page has been cut out of the White Book at this place which would probably have settled the question of the date of this prebend. The Sacrist prebend was never a prebend in the full sense, that is it had no lands, except a house and garden attached to it, and no prebendal church. It was a dignity or office executed in the church, and its holder was supported out of the oblations in the church. It is probable therefore that this was not an original prebend. It is

further probable that North Muskham was an original prebend, and that Oxton II. was not. For the addition of Oxton to Cropwell, which is a considerable way from it, seems of later date than Domesday, while Nordmuscham is specially mentioned in Domesday as part of and a "berewick" of the manor of Southwell. Of all the other prebends the foundation deeds are preserved in the White Book. All but one were founded by Archbishops of York, out of their own or the archiepiscopal estates, no very exact distinction being drawn between them; but one of them, Dunham, is stated by Henry II. as having been given by him to Archbishop Thurstan, apparently for the purpose. All the prebends were in Notts, and the earlier ones were none of them more than a dozen miles from Southwell. The later prebends were, in order of date: South Muskham, probably founded by Thomas II., 1108-1114; Beckingham and Dunham by Thurstan, 1119-35; Halloughton, or Halton, by Roger of Bishopsbridge, about 1160; Rampton, by Pavia and Robert Malluvel, her son, about 1200; Eton, by John le Romaine, in 1290; and finally North Leverton, carved out of Beckingham by the same prelate, in 1291.

Then the church stood complete with its sixteen canons and prebendaries, as it remained until the year 1540, and indeed until 1841.

Its great increase, while Ripon was left with its original number and Beverley only increased to nine, is no doubt due to Southwell being the most southern, and therefore the safest, pleasantest, and most fashionable, manor and residence of the archbishops.

The arrangement of the stalls, before the recent restoration, though it presents some puzzles, supports the theory above advanced. There were six stalls facing east, the original stone backs of which still remain. The stall on the right of the entrance to the choir from the nave is much more highly ornamented than the others, in beautiful diaper work. After the Reformation this was occupied by the vicar-general of the chapter, and in all probability this was the archbishop's stall. It was so at Beverley. The first on the left was, after the Reformation, occupied by the canon

Prebendal stalls.

residentiary, there being only one at a time; before, it was probably occupied by the senior residentiary. The other stalls were thus arranged—

No Name.					Prior of Thurgarton.
Rampton.					Hallougliton.
Sacrist.					Eaton.
N. Leverton.					Oxton and (Cropwell) II.
No Name. Gangway Stall.					No Name. Gangway Stall
Dunham.					Woodborough.
Beckingham.					North Muskham.
South Muskham.					Norwell III.
Oxton (and Cropwell) I.	Norwell. Palishall.	Canon Resident.		Archbishop.	Norwell. Overhall.	Normanton.

North Muskham, it will be observed, ranks considerably higher than Oxton and Cropwell II. The puzzles are (1) the prior of Thurgarton sitting in the seat which would rightly belong to the prebendary of Normanton, who was *ex-officio* chancellor of the church, and (2) the sacrist or treasurer not sitting in the extreme north-east seat. As for this last, it appears that this seat was left vacant for the reader, in post-Reformation practice, and it is probable that the sacrist's name was transferred. It is for reasons stated in dealing with the Sacrist morally certain that he did at first sit at the end. The effect of the prior of Thurgarton taking the Normanton stall was to make Norwell III. and North Muskham a seat lower than they would have been. If moved up, the

seven prebends—Norwell I. and II., Normanton, Crophyll I., North Muskham, South Muskham, Woodborough—would take their natural rank, as the elder creations, above all the others, Norwell III. having been inserted when cut off from the other Norwells. The present choir, it must be remembered, is not the original one.

Stall of Prior of Thurgarton.

How or when the prior got in is a mystery. Dickinson says he claimed a seat over the heads of all the canons as a right, but when he cannot say. But his seat is not over the heads of all the canons, and he certainly could not have claimed it as a right. His presence is indeed a proof that the animosity between the regular and secular canons was not so great as is sometimes supposed. He was admitted, no doubt by courtesy, as the nearest distinguished ecclesiastical stranger—perhaps in 1225 in return for the convent of Thurgarton having given up Rolleston Church to the archbishop for Southwell;[a] or in return for having, in pursuance of a Bull of Pope Urban IV., in 1263, addressed to him, recovered for the chapter certain lands and tithes, &c., wrongfully granted away for insufficient consideration. (W. B., p. 5). The prior of Thurgarton was no doubt a greater person than any canon taken separately, and he was the chief ecclesiastic of the county, as evinced by his being in 1291 the collector of the tithes given by the Pope to Edward I., the collection of which was the origin of the record known as Pope Nicholas' taxation. But, however great a person, he was not so great as the chapter of Southwell collectively, and could not possibly have got his seat as of right.[b]

Constitution of Minster.

Generally speaking, the constitution of Southwell was founded on that of York. Just as in municipal charters London was made the model by reference to which rights and liberties were bestowed on other cities; just as Archbishop Thurstan by his charter in the reign of Henry I. conferred upon the burgesses of Beverley "the

[a] See p. liii. post.

[b] At Wells the Prior of Muchelney had a prebend and place in chapter. At Chichester the Prior of Wilmington, or his superior, the Abbot of Grestein in Normandy, had a stall. But these were definite foundations and appropriations for the purpose.

same liberties by the same laws as the men of York have in their city," "with their Hans house free as that of York;" so the liberties and privileges of the church and canons of Southwell are confirmed to them, by reference to those of St. Peter's and the canons of York. The earliest extant document relating to them is a Bull of Pope Alexander III., 1171, granted perhaps in view of the searching inquiry ordered by Henry II., in 1170, into the administration of justice, not only in the royal courts, but also in the lay and ecclesiastical franchises. This Bull, after confirming to the canons all the possessions of the church present or future, goes on: "Moreover the ancient customs and the liberties, those, *namely, which the church of York is known to have had from old time and still to have*, as they have been granted to you and your church by the archbishops, chapter of York, and illustrious kings of the English with pious and reasonable wisdom, and confirmed by their authentic charters, we have determined to confirm by apostolic authority [prohibiting][a] under the denunciation of anathema [that any should dare rashly] to infringe the same, or with rash presumption to countenance those who do."

The earliest statement of the privileges of St. Peter's Minster at York, by reference to which those of Southwell had to be ascertained, is that printed at p. 190 seq. of this book. It is a letter of the chapter of York to the chapter of Southwell, stating the result of a solemn Inquisition held at York in 1106 by the Chancellor of England and other special judicial officers of the King sent for the purpose, when Osbert, the sheriff of Yorkshire, had tried to invade the franchises of the archbishop and the canons, not only of York, but of Beverley and Ripon as well. The finding of this Inquisition

[a] It is noteworthy that though this Bull was in fact the fundamental charter of the church, and apparently the earliest written evidence of its privileges, the scribe, in entering it in the White Book, omitted the words in brackets, though they are absolutely needed to make the sentence sense, and they are only inserted on the fly-leaf in another and later hand. The authentic charters mentioned in it, except the letter of Archbishop Thomas before quoted, seem to have disappeared, if they ever existed.

was very soon after—(the exact date does not appear)—confirmed, and a large part of it set out in a charter of Henry I. as the ancient liberties "under ancient kings and archbishops, and, what many (plerique) can remember, under King Edward and Archbishop Aldred was the custom of noble liberty (consuetudo egregiæ libertatis) of St. Peter's Church." It was also effectively pleaded at Ripon in 1228, (as appears from a document printed in Mr. Fowler's *Memorials of Ripon*, Surtees Society, vol. 74), against the combined aggression of King Henry III.'s sheriff and Archbishop Walter Gray's bailiff, and solemnly allowed by the King's justices, among whom is to be noted Robert de Lexington, a canon and benefactor of Southwell. Henry I.'s charter is recited and confirmed, and more privileges added to it, to suit the existing state of things, by a charter of Henry III, also given in the Southwell White Book, dated at Portsmouth in July, 1253. Finally the rights of the canons were challenged again, in the case of Southwell itself, early in Edward III.'s reign, by *Quo warranto* proceedings, which occupy a large space in the White Book; and solemnly confirmed again by his charter 26 November, 1333.

These documents show an absolute *imperium in imperio*. The chapter in the common lands, the canons in their prebends, were alike little kings and little bishops, free from all jurisdiction, spiritual or temporal, of king or archbishop. The king's writs did not run on the Minster lands without the allowance of the canons; no distress, no surety could be taken by the sheriff without their leave. The canons had civil and criminal jurisdiction over all their tenants and people in their liberty. The judges on circuit had to hold the pleas of the Crown at the south door of the church; in criminal cases in one of the canon's houses, outside the Minster yard. They had to make a return of their proceedings to the canons, and the fines and forfeitures inflicted went to the canons, and not to the king. The canons exercised also the municipal power of assizes of bread and ale, and punished forestallers, regraters, and adulterators, and other like offenders. The canons

and their tenants were free from all tolls and taxes; it was even decided by a process, recorded in the White Book, that they need not contribute to the expenses of knights of the shire, as they paid for their own proctor in Convocation. They were freed even from the "trinoda necessitas," the threefold obligation of bridge-building, castle-making, and attendance in war, which was expressly kept alive in the charter of Eadwy to Archbishop Oscytel already discussed, but was expressly abrogated as regards "the four churches" by special charter of Henry I., printed in *Memorials of Ripon*.

It would not appear that at Southwell there was required even the limited attendance in war which was shown at York, Ripon, Beverley, and Hexham by sending a standard-bearer with St. Peter's, St. Wilfrid's, St. John's, or St. Andrew's banner with their respective burgesses. At least we hear of no banner of our Lady of Southwell. Nor do we meet in the register with any entry such as that in the Beverley Chapter Register (now at the Society of Antiquaries), where leave of absence is given John de Rolleston, the vicar choral of the archbishop's stall and chauntry chaplain of the Brotherhood of St. Michael in the same church, to carry the standard of St. John of Beverley to Edward II. before his disastrous march to Bannockburn; or the curious letter in French written by the chapter of Beverley to Edward III. when sending Thomas de Hugate to him, with the same banner, in 1335.

In spiritual matters Southwell was free from all archiepiscopal jurisdiction except by way of appeal. The church was indeed subject to the archbishop's visitation to see that its statutes were observed. But in their own immediate district, the chapter and the canons alone exercised jurisdiction over the vicars choral and chauntry priests, over their prebendal or parochial vicars whom they instituted, and over the laity in their "peculiar."

The supremacy of the church as the cathedral, or mother church, of Notts was established by the compulsory attendance of laity and clergy at the Whitsuntide procession, and of the clergy at the

yearly synod, and by the distribution of the chrism, or holy oil and cream used in baptisms, from thence throughout the county.

They possessed all archiepiscopal functions except ordination, and they could present whom they liked for ordination, and it would almost seem that the archbishop could not refuse to ordain the presentee. The chapter was addressed as Venerable, the title given in Magna Charta to the archbishops and bishops, though in these days fallen to archdeacons. They had the power of excommunication against any who broke the sanctuary of the church, or used violence in its precincts or the houses of canons, or invaded its liberties and privileges. They were the ordinaries of their deanery, and held their courts like the officials of the consistory court, or the archdeacons. In these courts they took cognisance of matrimonial and sexual offences, of slander and perjury (then of ecclesiastical cognisance), even of debt or a breach of promise to pay, and of course of probate of wills and administration of goods of deceased persons; and all these, not only of the clergy, but of the laity. The chapter court was also the court of appeal in civil cases from the courts of the prebendaries; and cases of descent of land, claims to dower and property in general, were decided by them, and numerous instances are given in the White Book of such appeals.

The chapter and the prebendaries, those at least of the earlier prebends, the endowments of which consisted of lands—(the endowment of the later ones being mainly tithes)—as lords of manors, also held their views of Frankpledge and other manorial courts. Copious examples of these are given, with statements of the curious customs of the manors, their fines and services. We hear especially a great deal about the fine of *5s.* *4d.*, paid by the daughter of a native or villein on marriage, under the name of "marchet," perhaps a corruption of "maritagium," and of the same amount under the significant name of "lecherwyte" for seduction; while it is solemnly decided that when seduction is followed by marriage the fines were due under both headings.

Though Southwell Minster, in its rights and privileges, was thus

modelled on York, its constitution differed in some important respects from that of its prototype. Most important difference of all was that Southwell Minster, unlike every other collegiate church or college in the country, except Ripon, had no head. It acknowledged no monarch or principal like the dean at York, the provost at Beverley, the warden at Manchester, the master at Higham Ferrers. It did not even give a recognised supremacy to any canon, such as, at Ripon, was given to the prebendary of Stanwick. It was a singular instance of a republic among the surrounding monarchies. It had of course to some extent a head in the Archbishop of York, who as in York and his other collegiate churches appointed the canons, and was in causes of negligence or misfeasance a court of appeal. The regular way, too, of making statutes of the church was by enactment of the archbishop. He also had the visitatorial power of visiting the church and correcting infractions of the statutes. Still, he could only make statutes in chapter, with the assent and consent of the canons in chapter assembled. And his power, extensive as it probably was in early times, very quickly fell into a mere constitutional form, and his real share in legislation was that only of a constitutional king in Parliament, who enacts laws with the assent and consent of Parliament, or of the Lord Mayor of London, who makes Acts with the assent and consent of the citizens in common council assembled. Moreover, the statute-making power quickly became a mere bye-law authority for internal regulations, which, it would seem from the collected statutes of the Minster, was more often exercised by the chapter alone than by the archbishop in chapter. The visitatorial power too soon sunk into little more than a power of rebuke, and ordering to amend, in such matters as immorality and neglect of duty. To all practical intents and purposes, the chapter was, in historical times, a sovereign republic. It alone visited and punished the inferior ministers of the church and the prebends. It alone made bye-laws and granted dispensations to its own members from the observance of the statutes. Its position was exactly like that of

Southwell Chapter, a republic.

Florence or Hamburg under the nominal sovereignty of the Emperor of the Holy Roman Empire, an independent self-governing republic. To the pedantic lawyer of the scholastic school whom Coke followed, who laid down that as there could be no natural body, so there could be no corporation aggregate or body politic without a head, and who even held, that, in the vacancy of the headship, the corporation was in a state of suspended animation, and could not grant a lease or do any act but elect a new head, the chapter of Southwell without a dean but with a common seal must have been a kind of "monstrum horrendum, informe, cui lumen ademptum;"—a prodigy as great as the secular canon was to the monastic pedant who derided the "wordly unworldly" clerk, the "canonicum sine canone," "the regularem irregularem," "the man of rule who had no rule." And accordingly, when Ripon Minster was revived under James I., it was given a dean as well as canons. But, there is no doubt about it, that the chapter of Southwell was a corporation by prescription, without a head, from time immemorial long before the Conquest to the reign of Henry VIII., and by Act of Parliament from Henry VIII. to Victoria,—except for one short and puzzling period.

Hugh, Dean of Southwell.

There is a space of perhaps ten or twenty years—it cannot be more and is probably much less—during which the White Book certainly shows something like a head of the chapter in the shape of a dean. Some thirty deeds are scattered about in it,—chiefly deeds referring to gifts for the fabric of the Minster, for lamps and incense therein, but as to one for an augmentation of the prebend of South Muskham,—to which "Hugh, Dean" is a witness. None of the deeds are dated; but from the names of the other witnesses, especially one Robert of Lexington or Laxton, a canon of the church and judge, and founder of the earliest chauntry in it, of Walter Mauclerk, another canon, who was made Bishop of Carlisle in 1223, and from some of the other witnesses also witnessing a deed dated "the first year after the translation of Thomas the Martyr," *i.e.* 1221, their date can be fixed to about the last-named year. "Dean" cannot be a proper name, as in one deed he is

"Hugone, Decano de Suwell," in two "Hugone, Decano de Suthwell." Nor can he be merely a rural dean. There would hardly be a rural dean in the "peculiar" of Southwell. Besides, wherever[a] he occurs "Hugh, Dean" signs before the other witnesses (except once after Henry of Nottingham, a canon), while in one deed the witness clause runs, "Witnesses the chapter of Southwell, namely, Hugh, Dean" and others, who were canons, by name. It is impossible therefore to avoid the conclusion that at one period during the episcopate of Walter Gray, a dean was instituted at Southwell, perhaps by way of bringing the church under stricter discipline and control of the archbishop. In this connexion it is a significant coincidence that 1225 was the date of the creation of the deanery of Exeter Cathedral, which had previously been acephalous like Southwell; while in 1230 Archbishop Gray himself instituted a kind of principalship at Ripon in the prebendary of Stanwick, who was made precentor and choir-rector, and required to be always resident. At Southwell, however, there was only one dean, whose name was Hugh, but whence he came, or what became of him, we know not. It is true there is in a copy (W. B.) of another deed of about the same date, a "Henr Decano Suthwell," who signs after the Archdeacon of Nottingham. But, as in the same deed, Robert Lexington appears as Ralph, we may feel perfectly certain that in this, as in many other cases, a mistake in the name has been made by the copyist. This dean must have ceased to exist by 1257, as in that year (W. B., p. 119) a solemn summons is issued to all the canons for a chapter to treat of certain urgent business, viz., to provide for the debts of the new Archbishop Sewall de Bovill, incurred in obtaining his confirmation, and, while the names of the canons are given, there is no mention of a dean. The odd thing is that "Hugh, Dean," might be supposed to have ceased to exist by 1225, as in that year a most important

[a] In Brit. Mus, Cart. Harl. 83 F. 46, however, there is a confirmation by William, son of Maurice de Kelum, of grants to Rufford Abbey to which are witnesses in the following order: Robert de Muscham, Bartholomew canon de Suella, Master Richard de Walesbi, Magister Hug' de Suella, chaplain (capell') of Hokerton, "Hug' Decano Suelliæ," "and many others."

ordinance was made by the archbishop dealing with the division of the profits of the church of Rolleston, and this ordinance is said to be by assent of the chapter only, not as it would have been at York, by the assent of the dean and chapter, nor is any mention of a dean or of Hugh in it. Yet Hugh had been a witness to the deed already mentioned, by which this very church of Rolleston was granted by the prior and convent of Thurgarton to the archbishop, the date of which can be fixed to the year 1221, when a fine was levied to complete this grant. In the same year, by another deed, it was granted by the archbishop "to the use of Southwell Church to be converted to the augmentations of the commons of the residentiaries." In 1225, however, it seems that Hugh Dean was alive and active. For in Archbishop Gray's Register, edited by Canon Raine (Surtees Society, No. 56, p. 30), in April, 1229, a vicar of Biddlesthorp is instituted who is stated to have been presented by "Hugh, Dean of Suwell, parson of Biddlesthorp." In June, 1234, the same person is presented to the parsonage of the same place, called this time Bildeston, "the said Hugh being dead, and the living having come to Us by lapse." This place, Biddlesthorp, or Bildeston, now called Bilsthorpe, was in the soke of the chapter. Hugh the Dean, therefore, remains a mystery. Probably he was an unsuccessful "try on" of the archbishop's, and lasted no longer than a year or two. He had his day, and ceased to be, with no predecessors and no successors. But, though he came like a shadow and so departed, it seems impossible to deny him a substantial existence while he lasted. And so, this dean of 1221 must be accepted as one of the interesting incidents of the history of the Minster, a curious exception on an exception, the solitary and short-lived monarchical excrescence in the thousand-year republican life of the head-less chapter of Southwell.

The Senior Residentiary for the time being was President of Chapter.

The place of the dean was filled, apparently, by the senior canon in residence for the time being, quite independent of what stall he occupied. He seems to have been chairman of the chapter, and when it sat "pro tribunali" as a criminal court, he presided as judge. He appears to have enjoyed some special privileges in the

way of patronage and profits, as in an agreement (printed on page 164) made in 1527, the true senior resigns his seniority, and therewith the farm of a certain rectory of Upton-by-Southwell belonging to the chapter, taking in exchange the farm of the rectory of the already-mentioned church of Rolleston, and also making an arrangement about the patronage of chauntries and sub-deaconries.

There being no regular body of statutes at Southwell defining the duties of the various members of the chapter, as at Salisbury in 1091, or Lichfield in 1190, it is not possible to say exactly how far the constitution of Southwell developed itself like that of York. Had the archdeaconry of Nottingham been fixed at Southwell *ex officio* (as it was generally in point of fact by the archdeacon being also a canon), no doubt the church would have received the full equipment of the four *personæ* or dignitaries of a cathedral, the dean, precentor, chancellor, treasurer; and distinct endowments would have been attached to them. As it is, except in the case of the sacrist or treasurer, we can only by casual notices and by inference ascertain that in point of fact the duties of these officers were attached, certainly as to the chancellor and probably as to the precentor, to the holders of certain stalls and prebends, or certain stalls or prebends were annexed to these offices. This was not without precedent, as at Salisbury the prebend of Colne was annexed in 1226 to the office of treasurer (*Register St. Osmund*, ii. p. 20, Rolls Series).

Mr. Fowler says (*Mem. of Ripon*) that there was no precentor at Southwell and no treasurer at Beverley, as there was no chancellor at Ripon. As regards Beverley and Southwell, however, he seems to be mistaken. At Beverley, in a chapter held in 1304, an order is made for payment of arrears of salary due to the canons, the sacrist, and the chancellor, owing to the misfeasance of the provost, who had been removed for divers misdemeanours amongst others plurality, in being at the same time precentor of Lyons, provost of Beverley, provost of Lausanne, and rector of Dungarvan in Ireland, all the time not being a priest. At the

same chapter the precentor is also mentioned, showing Beverley with its full four dignitaries,[a] if indeed the provost is quite a dean.

Precentor of Southwell.

At Southwell the Precentor certainly existed at the same time. He was a person whom it was impossible to dispense with in a body which was before all things a singing establishment; and there are numerous references to him in the registers, though it is not possible to identify him with the holder of any particular prebend. In a letter of Archbishop Thurstan, about A.D. 1120, addressed "to all my successors," stating the foundation of the prebend of Beckingham, he says that he had given for a prebend to Herbert the churches of Beckingham and Leverton, and "in Suthwell the mansion which belonged to Willebert (or Gilbert) the chaunter" ("in Suthwella mansum quod fuit Willeberti cantoris" W. B., p. 21; in a later copy, at p. 237, Suthwell is "Sudwella," and Willeberti "Gilberti"). It is just possible that this may be a precentor of York, though when, in another place, the house of William the Treasurer is mentioned, he is called expressly "of York." But the precentor of Southwell is specially mentioned in the statutes of Archbishop Thomas de Corbridge, A.D. 1302 (W. B., p. 51): "Let all the books, at least those with the music (notati), be well examined by the precentor or his deputy (per precentorem vel ejus vices gerentem), that they may not be contradictory with one another, or discordant (ne sibi invicem contrarientur, vel discordent in nota)." As late as 1503, we find, at a visitation, a complaint that there is needed a proper deputy of the precentor. "Provideatur ut aliquis sufficiens assignetur, qui vicem cantoris implere valeat."

Sacrist or Treasurer.

The Treasurer, who was not the bursar, but the "custos jocalium"—as the corresponding official was called at All Souls'

[a] They all occur repeatedly in the Beverley Chapter Register; on the very first page of the Provost's Book, compiled in 1418, now in possession of the Rev. H. E. Nolloth, Vicar of Beverley Minster; frequently in Poulson's Beverlac in extracts from accounts in the Augmentation Office, and in which the Sacrist is sometimes called Treasurer; their stalls are placed in Dugdale, vi., p. 1309. They were not also Canons.

College—the keeper of the jewels, plate, ornaments, and vestments, the paraphernalia of divine worship, or in a word of the *sacra* of the church, was at Southwell called the Sacrist, Sacristan, Segeston, or Sexton, and held a prebend of that name. As early as 1293 he had to be corrected, for neglect of duty, by Archbishop John the Roman at his visitation, and is enjoined "to sleep in the church, and ring according to the clock at the due hours" (jaceat in ecclesia et secundum orlogium debitis pulset horis) "while the clerks who are deputed to keep the doors of the church are to be corrected by him, and unless they obey him and otherwise behave themselves in honest fashion, we will that they be removed by him." Two years earlier, 14 Kal. Nov., 1291 (W. B., p. 24), in creating a new prebend of North Leverton, the same archbishop assigned the new prebendary, "a stall in the choir on the north side, next the stall of the sacrist." This identifies the sacrist with the treasurer, since the new canon would naturally be assigned the least honourable place in the choir, and that would be, in the absence of archdeacons, the seat next the treasurer, who sat at the extreme east end on the cantoris or north side, as the chancellor did at the extreme east of the decani or south side, in York, Lincoln, Lichfield, Salisbury, &c. That the sacrist could not then have sat last but one, as he did afterwards, is clear; otherwise the archbishop would have had to say whether the new canon was to sit on his right, or on his left hand. In the later, fifteenth-century, register the sacrista is continually mentioned, and complaints are frequently made of his neglect of duty in not sleeping in the church, not keeping the vestments in proper repair, or not having them properly washed, in supplying bad wine and sour bread for the sacraments, and not ringing the bells punctually. But these complaints appear to refer to the deputy or vicar choral of the sacrist, and not to the canon himself, who was commonly non-resident. It is curious, however, that the last holder of the sacrist prebend, appointed on the eve of the Reformation, was a residentiary, and had the unenviable task of handing over to Sir Edward North, the Chancellor of the Court of

Augmentations, "to the King's Majestie's use" (in response to pressing letters, preserved in the White Book), what the Chauntry Commissioners described as "a chalice of gold with a patente, a cross of gold with a foot of gold sette with divers stones, a Tabernacle of our Lady of sylver and gilte, with two tables of silver and gilte enclosing the same," and, as we learn from North's letters, "having the pictures of Our Lady and other saints on it," and "ii. basens of sylver weyinge xlvii. oz. taken by the said John Adams for his cost in the carriage of the same plate." More plate had been expended only two or three years before, "aboughte the sewts and necessaries of the newe erection of the said college," after the surrender to Henry VIII.

Chancellor of Southwell Minster.

The Chancellorship was annexed to one of the first, and most ancient prebends, that of Normanton, a fact which suggests that here, as at York and at Waltham, the Magister Scolarum was the earliest dignitary. All collegiate churches and cathedrals were bound to keep schools; and the teaching of the grammar school was regarded in early days as an even more important part of the duties of the official, who afterwards was known as the chancellor, than his legal and clerkly business. It is indeed only through his scholastic functions that, at Southwell, we learn there was a chancellor at all, though when he appears in written evidence he no longer teaches school himself, but only sees that others do so. This he does not only in Southwell Grammar School itself, but throughout the county of which Southwell was the mother church. So the schools of the University of Oxford were, at first, under the superintendence of the chancellor of Lincoln, as chancellor of the mother church of the diocese. In the White Book (p. 136) is preserved an agreement between Cardinal Stephen, canon of Southwell, and the prior and convent of St. Catharine's, made in 1238, to settle a dispute which had arisen between them as to the right of presentation to the mastership of Newark Grammar School.[a] This cardinal appears to have claimed the right as canon and prebendary of

[a] This is wrongly described in Dickinson's *History of Southwell* as a contest about the presentation of a scholar.

Normanton, the convent of St. Catharine's-by-Lincoln as owners of the church of Newark. The agreement was that the convent might present a fit person to the canon or his deputy in chapter at Southwell, and the person presented was to swear obedience to the canon and chapter; and the convent were to be obliged to remove him, for cause shown, on the mandate of the chapter. But this cardinal was, like so many of the canons of English collegiate churches at this period, a foreigner and non-resident, and therefore careless of the rights of his office. Hence an indignant person, writing apparently at the period the White Book was composed, has penned a note in the margin that "Since the collations of grammar schools through the whole archdeaconry of Nottingham belong alone and wholly to the prebendary of Normanton in the collegiate church at Southwell, *as chancellor of the same church*, although this agreement may have been made it can be of no authority, as appears from its tenor, because it is bad in many respects (quia peccat in pluribus)." The annotator was clearly right, as, in the Chapter Register (p. 347, printed at p. 52 of this book), we find in 1485 the then prebendary of Normanton, John Danvers, who was vice-chancellor of Oxford, and held the prebend for thirty-two years, presenting to the mastership of Newark Grammar School. In 1475 he had presented to Southwell Grammar School itself, and in 1477 the master of Nottingham Grammar School was removed for negligence either by him or the chapter, and he presented a new one.

In further proof of his cancellarial duties, if proof were needed, we find from the certificates of chauntries that the prebendary of Normanton paid the stipend of the master of Southwell Grammar School a magnificent salary of £2 a year.

Non-residence of canons

One of the most striking features in the history of collegiate churches is, that no sooner had their constitution been firmly established than it at once began to fall to pieces, owing to the excessive exercise of "the sacred right of devolution." Non-residence produced almost at once the most complex developments in the constitution of collegiate churches. It produced the distinc-

tion between "canons residentiary" and mere "prebendaries," as they are called in modern parlance; it caused the institution of vicars choral, and, indirectly, of chauntry priests, and in Southwell it gave rise to the exceptional offices of churchwardens, who were also bursars.

Non-residence, and doing duty by deputy, were almost inseparable accidents of the secular canon from the first, and became quite inseparable as soon as prebends were established. The canon and prebendary was necessarily obliged, either to be in two places at once, or to be represented in one of the two places by a deputy. The dilemma as to whether he was to reside at Southwell as a canon and have a deputy, say, at Norwell, ten miles off; or to reside in Northwell as a prebendary, and have a deputy as a canon at Southwell, was very quickly solved much in the same way as a celebrated parliamentary barrister solved the difficulty of being in half-a-dozen committee rooms at once, when he did equal justice to all his clients by appearing by deputy for all, and taking a ride in the park himself. The canon had two deputies or vicegerents, or vicars as they were then called, one in his stall in the choir, who was called his vicar choral, the other in his prebendal church, who was his vicar parochial or parish vicar. Meanwhile he himself either resided in another collegiate church or in another rectory, or sought his fortunes at the university, or in the law courts, or the service of the king or other magnate.

The very earliest English cathedral statutes, those of St. Osmund, of Salisbury, in 1091, contemplate non-residence as a likely thing to happen, when they provide that "dean and chaunter, chancellor and treasurer, shall always be resident in the church of Sarum, all hope of absence being put away." Further, while providing that these four officers are to have a double share of the communia or common fund, and the rest of the canons a single one, there is inserted the clause, "but no one shall share in the common fund who is not resident." Either therefore at Bayeux (from whence St. Osmund, like Thomas of York, who had been treasurer of Bayeux, is shown by Mr. Bradshaw in his work on

the Black Book of Lincoln, to have drawn his inspiration), or in the cathedrals and collegiate churches of England and Normandy, and most probably in all, the disease of non-residence had already begun. It rapidly developed itself. Nor is it surprising that it did. Not only was the actual choir attendance with its multiplied services and manifold repetitions a most onerous duty, most trying to those of most activity and intelligence, but the pecuniary burdens of residence were considerable. A canon not only had to entertain the inferior ministers of the church at his own table, but also to entertain strangers as well. At Chichester, in 1251, a residentiary on coming into residence had to pay twenty-five marks to the chapter, twenty-five marks to the fabric fund, to give a feast, "convivium," to the dean and chapter and all ministers of the church, to dine daily the vicar of his stall, two other vicars, the doorkeeper, two sacrists, one chorister.[a] All this he could escape by non-residence, and be earning income somewhere else as well.

At Southwell, non-residence on the prebends must have been well established by 1170, as the Bull of Alexander III. of that date especially insists on the right of the canons "to institute fit vicars, whom they please, in their prebendal churches without interference" by any one. Unfortunately we have no earlier statute of the church than 1225, when Archbishop Walter Gray endeavoured to counteract the attractions of non-residence by increasing the pay of the residents. But the very fact that he did so shows how the practice of non-residence had become confirmed. By this statute every canon attending matins on ordinary feast days, "days of nine lessons," was to have from the common fund 3*d.*, and on any "double" feast 6*d.*, while the residue was to be divided equally among the canons resident; and those were to be "esteemed resi-

[a] At Lincoln, according to the "ancient customs" as stated in the Black Book in 1440, the Residentiary "in course" for a week, like a Winchester prefect, had to dine on Sunday twenty-two ministers of the Church, every day deacon and subdeacon and vicar choral in course as rector chori; and breakfast two bellringers. On certain feasts the numbers were even larger.

dent who for three months continuously, or in two instalments, have lived in the church at Southwell." But even so those studying theology were to count as residents. And the residents might get leave of absence from their brethren even during the three months "for urgent business" if they made the time of three months up during the year.

That Southwell canons were not singular in having to be bribed to attend the services to which they were bound, is shown by the contemporary statutes of Chichester in 1232, where the canons "nomine vini," "for wine," were to have 12*d.* for attending at six principal "prime dignity" feasts, 6*d.* for the rest of prime dignity feasts, and 3*d.* at other feasts. In an earlier statute at Chichester, in 1197, each canon present at matins and vespers throughout the week had been given 12*d.*, and each vicar choral 3*d.*, so that the tariff for attendance rose rapidly. The term of residence varied considerably in different places. At Chichester, as late as 1247, it would seem that residence, instead of being for twelve weeks only, was for the whole year less three weeks a quarter, or twelve weeks in all. At Exeter, in 1268, residence was to be for forty-six days in each quarter, or a full half of the year. At Salisbury, in 1222, for three years, forty weeks' residence was to suffice; in 1305 a quarter's residence, less twelve days, was enough. At Lincoln, in about 1236, residence was to be thirty-four weeks and four days. At York, in 1221, it was twenty-four weeks. At Beverley, Archbishop Greenfield in 1317 relaxed a previous ordinance of John le Romaine, and fixed residence at twelve weeks "according to the minor residence at York."[a] At Ripon, in 1332, Archbishop Melton being very indignant at finding nobody resident in the church, which was "quasi penitus desolatam,"

[a] The York residence is rather mysterious. In the first year the "greater residence" implied twenty-six weeks continuously sleeping in his house in York, and presence at all hours. The "lesser residence" seems to be fixed at twenty-four weeks, twelve in each of the halves of the year. But in 1291, when a residentiary had made his greater and lesser residence and obtained the first vacant farm or lease of chapter lands, he had only to reside twelve weeks.

ordained that the residentiaries "shall reside twelve weeks a year, as has been observed at Southwell and Beverley."

In 1260 the canons of Southwell, by an act of chapter, affected to modify or put a gloss on the statute of 1225 (which had been regularly made by the archbishop and chapter under seal, and could only be altered in the same way), explaining that they understood studying theology only to count as residence if studied "at Paris, Oxford, or Cambridge in the regular course, and at least for two terms of the year"—an ordinance probably aimed at the Italian canons thrust in by Papal "provisions," and, partly perhaps, at such casual universities in England, as were half established at Stamford and Salisbury. Absence of a canon at his prebend "for the sake of preaching, or hearing confessions, or doing such things as the due care of his prebend requires," if he does not sleep more than three nights out of Southwell, and has asked leave of the other canons resident, is not to count as absence. It is only absence without leave, or with leave at another than his prebendal church, which he has to make up within the year.

The plague of non-residence, however, was not stayed. It was, indeed, so far recognised as the regular thing, that in 1291, in founding two new prebends, the Archbishop John le Romaine makes provision at the same time for their vicars choral and parochial. In 1293, after a visitation, he ordains that every absent canon shall have a properly authorised proxy, that perpetual vicarages shall be established in all the prebendal churches, and that all the vicars choral shall be regularly paid 60*s.* a year by the prebendaries. His successor, Thomas of Corbridge, after a visitation held in 1300, introduced, from York, a statute to stop "colourable" residence, and to have some fixed beginning, that "every canon who has held peaceful possession for a year, wishing and intending to make his first residence, before beginning his residence shall, on Michaelmas Day, or within eight days afterwards, for three days before the canons in the chapter-house, if any shall then be resident, publicly protest and give notice of his coming and beginning his residence." The solidarity of the collegiate churches is strikingly exemplified

in regard to this provision, as in a statute of Wells Cathedral, made in 1301, in almost identical terms, it is stated that the statute is made in order to bring the practice at Wells into conformity with that in other cathedrals.

In 1302 the same Archbishop is very strong on the subject of residence, putting it in the front rank of things to be reformed in consequence of his visitation. "In the first place," he says, "statutably injoining (statuentes et firmiter injungentes) you the canons—in whose absence neither divine worship, nor the mass of the glorious Virgin Mary, in whose honour the church was founded, are fitly sustained, nor have corrections been duly made in choir, or chapter, of the excesses of ministers—to make residence according to the statutes of the church, which on your admission you swore to observe. Do ye take care to provide by your special statutes, as to other matters, that neither divine worship be neglected nor excesses remain uncorrected; while, for keeping residence, let it be thus arranged: that at all times of the year three, or at least two, canons shall be resident in the church, who may hold chapter, and personally in consultation direct and handle business." But a loop-hole is left by this further provision: "But if by some inevitable cause, on lawful licence obtained from us, there should be for a time no canon in residence, let the rule of the church be committed to some discreet person under oath, until the canons return to keep residence."

Canons residentiary at Southwell.

This statute fixed the constitution of the church in a sense probably very different from what its author intended. Henceforth "three or at the least two" canons residentiary became, not the minimum, but the maximum number of residentiaries; but instead of there being always two or three resident together at every part of the year, the greater part of the year there was only one residentiary, while under the fatal proviso for delegating their power to some fit person, more often than not there was no canon in residence, and the government of the church was intrusted to two churchwardens, who were two of the vicars choral. How soon or how rapid the decline in the number of residents to the minimum was

there are no exact means of knowing. The preamble to statutes of 1329 shows four canons present in person and four by proxy, the rest being described as contumaciously absent. The preamble to statutes of 1335 shows six canons present in person (two of whom were among those appearing by proxy in 1329), the rest by proxy, and two only "contumaciously absent." But as early as 1361 (W. B., p. 129), we have Robert de Edenstow, canon residentiary, by himself "making and holding a chapter." In the period comprised in the later register we find on one occasion, in 1470, four canons residentiary excommunicating a recalcitrant vicar choral, and in 1492 three residentiaries try a charge of felony. On other occasions never more than two, and, as a rule, only one residentiary appears. We constantly have, as on (p. 17) 30th July, 1473, a single residentiary sitting as a tribunal, described as "making a chapter." In 1484 (p. 46) even so solemn a function as the Triennial Visitation is held by the "guardians," or churchwardens, in the absence of any canon. After that visitation the detected offenders are called up before a residentiary canon some months later. But the power of the churchwardens seems to have increased, as in 1534 (p. 92) we find the wardens themselves suspending a deacon, and summoning a chauntry priest for not attending services, though by a statute of 1248 it is expressly provided that they (custodes ecclesiæ et altaris) are to report delinquencies to the canons in residence. The last entry in the register, in 1542 (p. 94), shows a vicar choral summoned for adultery before a single guardian and the chapter registrar, themselves vicars choral. In 1535, when the Valor Ecclesiasticus was taken, Edward Basset is returned "as nowe being residentiary ye soole." In 1546 and 1547 there were three residentiaries.

Value of prebends.

There is some difficulty in making out whether a simple single canonry was, as a rule, an adequate endowment for the kind of person who became a canon, at least in the later days. The prebends at Southwell varied very much in value. The sacrist, according to one estimate, received under £2 a year clear, from property. The prebend of Dunham, however, was worth some-

thing like £36 a year. An average canonry would be worth about £20 a year. This was very good pay for an ordinary priest, who was happy if he could get a £5 a year chauntry. But this would hardly tempt the cleverest and best educated men of the day to settle down as residents in Southwell, with no opportunity for progress and distinction. Nor would the common fund, if it came to be divided among all the canons, produce a very great addition to their income. In 1525 its product in a year was a little over £45, which was divided among three residentiaries. Added to the perquisites arising from vacant prebends, gifts for presentations to chapter livings and other patronage, besides matins money and so forth, this sum made a very snug little addition to the prebend. No doubt also there were fines for renewals of leases even in those days, and these fines, so far as concerned the common fund, were no doubt something considerable. Still, divided among sixteen persons, £45 a year, even with perquisites and windfalls, would not come to much, and offered no sufficient inducement to residence.

As regards the separate prebends, whether as the cause or the effect of non-residence, the fines on leases were too intermittent to be of much value. It was clearly the practice to let the prebend as a whole, even including the prebendal mansion-house, with a reservation of a right of user of a room or two on occasion. It was let at the ancient and accustomed rent, as seen in Pope Nicholas' taxation. But there was no limit apparently on the length of leases, and long terms of years were granted, doubtless for valuable consideration in the way of money down to the grantor, which left the grantor's successors in the prebend nothing more than its bare annual rent for 99 or even 150 years and longer. Hence residence became impossible for the whole body of canons.

Still, a remedy would probably have been found if every one concerned had not really been interested in non-residence. Plurality of prebends.

One weighty reason why residence of canons was not more firmly enforced was that the popes and archbishops, even those who thundered

most fiercely against it, found non-residence extremely convenient. Non-residence became the basis of a glorious system of pluralities and patronage. The popes treated the English Church as their lawful spoil. They crowded the prebends of cathedrals and collegiate churches on Italians who never set foot in England; and the archbishops were forced to put in Italian nominees of popes and cardinals, if they wanted to get anything done at the Court of Rome. The kings of England were not behind them, nor the archbishops themselves. Anyone who got the favour of an Archbishop of York was singularly unfortunate, or moderate in his requirements, if he was not at least a canon of his four matrices ecclesiæ, York, Beverley, Ripon, and Southwell. Of later instances of the astounding plurality which resulted from this system, some are noted in the lists of canons given (pp. 145-160 post).

Perhaps, however, the most salient instance on record is that of William of Wykeham, who was a canon of Southwell. In 1366 he had to send in a list of his preferments to the Bishop of London, the Pope having caused inquiries to be made by way of annoying the King, with whom he was then quarrelling, and who had been heaping preferments on the anti-Papal party in the Church. The original return is given in full in Moberly's "Life of William of Wykeham." It is sufficiently comprehensive. Wykeham is described as Keeper of the privy seal, and this is what he held in the Church:—

	£
Archdeaconry of Lincoln[a] - - - -	350 a year.
Canonry and prebend of Sutton in Lincoln Cathedral -	172 ,,
,, Laghton in York Minster -	72 ,,
,, Dunham in Southwell Minster	36 ,,
,, St. Mary's Altar in Beverley Minster - - -	16 ,,

[a] This is described as "a benefice with cure [of souls] and [therefore] not compatible with another benefice with cure." The prebends are described as without cure of souls and compatible.

Canonry and prebend of Totenhall in St. Paul's Cathedral - - -	10	,,
,, Fordington in Salisbury Cathedral - - -	16	,,
,, Wherwell in Wherwell Minster (Nuns) - -	40	,,
,, Iwerne in Shafton, or Shaftesbury, Minster (Nuns) -	20	a year.
,, Swords in St. Patrick's Cathedral, Dublin - -	60	,,
Provost, canon, and prebendary of Wells Cathedral -	45	,,
Canonry and prebend of Athelney in Bridgnorth Free Chapel - - - - - - -	23	,,
Rectory of Manyhynet, Cornwall[a] - - -	8	,,
	£866	

He had also been appointed to a canonry and prebend in Bishop Auckland Collegiate Church, but as he would not submit to examination, as required by the Pope, he had given it up. He would also seem to have had, at or about the same time, a canonry and prebend in Hereford Cathedral, in Bromyard Collegiate Church, in St. David's Cathedral, in Abergwili Collegiate Church, Carmarthenshire, and Llanddewi Brevi Collegiate Church, Cardiganshire, in Hastings Collegiate Church, and the Chapel of St. Stephen's, Westminster. Only the year before he had resigned, no doubt for good consideration, his deanery of St. Martin's-le-Grand, the chapel and cloister of which he rebuilt, and which he held before he had taken priest's orders, or even been ordained an acolyte.

Except the canonry in Bridgnorth, which is given at its "true value," the rest of the preferments are given at the value in Pope Nicholas' taxation one hundred and seventy years before, which we may suppose was as much below the true value as the land-tax valuation of to-day is below the true value of the land. Even on Pope Nicholas' taxation, Wykeham drew some £16,000 a year,

[a] This he says he has resigned.

of our money, when he had been just three years a priest, without regard to the rich secular offices he also held. Of course, as a pluralist he was nothing to compare with Wolsey, who held the archbishopric of York at the same time as the richest bishopric and the richest abbey in the kingdom, and drew his thousands where Wykeham drew his hundreds. The art of plurality had improved in the intervening century and a half. A full list of all the preferments, say, of Richard Pace, canon of Southwell, Wolsey's secretary of state, would no doubt be quite as startling as Wykeham's.

Effect of non-residence.

It is very possible, indeed it is pretty certain, that the world at large suffered not at all from the system of non-residence and pluralities. The canonries came to be used as rewards for lawyers, diplomatists, and statesmen who were at least as useful, to put it no higher, working in the world, as they would have been if they had crawled through their lives, huddling through their duties or neglecting them altogether, to spend a little more time catching moles, dicing, or flirting, or worse, with the wives of the masons, carpenters, and petty yeomen of a country town like Southwell or Beverley. The non-resident canon stood then in much the same position as the non-resident fellow of a college does now; or did, until the last university reform. Many, perhaps most, did as good, perhaps better, work for their money than the residents.

The greater and lesser chapter.

It would seem that at Southwell, as at York, unlike many cathedrals, the residentiaries never established themselves as the chapter to the complete exclusion of the non-residents. In 1257, in 1329, in 1338, great stress was laid on the presence by proxy, if not in person, of all the canons resident or non-resident. Several references in the chapter register to the proctors or proxies of non-resident canons seem to show that their presence, real or notional, was still thought necessary to constitute a chapter. Thus, on p. 45, complaint is made of there being no sufficient hedge or wall between the vicar's garden and Chawndeler's prebendal mansion, "through the default of the prebendary and his proxy."

At Ripon, in 1534, it was expressly stated in an injunction of

Archbishop Lee, addressed to one of the resident canons who had affected to exclude the precentor, who was technically non-resident, from the chapter, and acted by himself, that the chapter consisted of all the canons resident and non-resident, and all must be summoned. By the Southwell statutes, however, many duties and powers were conferred expressly on the residentiaries only. Thus, in 1248, the accounts of the warden of the fabric were to be presented to the canons resident; they were to examine and promote the ministers of the church; they were to visit the prebendal churches and chapels, and in default of the prebendary of the place were to correct the ministers, &c.; they alone were to govern the vicars choral, and chauntry priests, and to present to all benefices in the church, and generally have its whole internal administration As a fact, this control was largely exercised through the churchwardens.

Churchwardens of Southwell.

The powers and duties of these churchwardens are rather a singular development, and are the strongest evidence of the early and wide development of non-residence. When Walter Gray gave the church of Rolleston to augment the commons of the canons in residence, a statute was thereon made in 1225: "The ancient *communia* of the church and the church of Rolleston, which we have given them (the chapter) in augmentation of their *communia*, and all future accretions of the said *communia*, should be conjoined into one sum, to be divided among the canons by the hands of wardens (custodum) annually provided for this purpose by the canons" In 1248 a statute of the canons of Southwell, in chapter assembled, provided that "the churchwarden (custos fabricæ ecclesiæ) every year, once a year, shall render his accounts before two canons in residence of all his receipts, and some canon or vicar of the church shall be associated with the said warden, who may be able to bear evidence of his receipts." In the same statutes the "wardens of the church and altar," who must be the same officers, are spoken of in the plural. In 1258 Domini Symon and Thomas, "proctors or wardens of the commons of the canons," give evidence as to the division of

oblations between the parish and high altars, that is between the pockets of the chapter, and of the parish vicar, respectively. In the statute of 1260, already quoted for another purpose, it is again provided that "the warden of the fabric shall have a fellow, some chaplain of the church, given him by the residents, who shall be able to give evidence at his account of his receipts, nor shall he begin any work, in the church or out, except by the consent of the brethren present in general convocation, and of the proctors of those absent. Also, the wardens of the *communia* shall render their accounts at the end of the year, as has already been ordained." If these two offices of warden of the fabric, and of the common lands of the chapter, were still distinct in 1260, they had certainly ceased to be so by 1295, as in that year (W. B. p. 23) in a letter to the chapter giving the result of an inquiry held at South Muskham with a view to the institution of a perpetual vicarage, where there had been no regular parish vicar hitherto, they describe themselves as "wardens of the *communia* of the canons, and of the fabric of the church."

In 1302 they were so definitely recognised that by the statutes of Thomas de Corbridge, "it is provided that no one sworn to suit of choir of the church of Southwell shall absent himself from the church in any way, without leave from a canon resident asked and obtained, or from the wardens of the chapter (custodibus capituli), if the case should happen that no canon is then present." And the protestation of a canon, on entering his residence, is to be "before the canons in the chapter-house, if any of the canons is then resident, otherwise, before the wardens of the chapter of Southwell in the chapter-house, at Preciosa." In a statute made by "a convocation of the canons of Southwell Church," 1329, it is ordered and decreed (statutum) that every year at the audit next after the Feast of Trinity, general wardens of the commons of the canons (custodes generales communiæ canonicorum) are to be elected; and whereas in 1293 the great seal of the chapter was to be under the seals of three canons, and the little seal for citations

under the seal of one canon, now the three chests, in one of which the muniments and moneys of the church, in another the plate (jocalia) and relics, in the third the books of the community (communitatis) are to be kept by the two wardens and the sacrist. The wardenship of the commons, though nominally, and by express statute of 1260, an annual office, seems to have become practically one for life. The statute of 1260 provides that the "wardens of the commons shall deliver in their account at the end of the year, and then shall give up their office with the keys and everything committed to their care into the hands of the canons then resident, who shall deliberate for two or three days to whom, viz. whether to them or to others, they choose to assign the office." Yet we find in the White Book (pp. 147, 148, 159, 169) the same two vicars "wardens of the commons" in 1308, "wardens of the church" in 1312, and "wardens of the commons" in 1324. In 1329 it was again expressly enacted that "some certain form should be ordered by the chapter by which their power should be limited to single years." If this was intended to prevent the continuance of the same persons in office in successive years it did not do so. For in the register we find the same vicars choral, guardians, or wardens, or bursars (gardianis sive iconomis, p. 3), from 1469 to 1490; and, on one of them being made parish vicar of Southwell, his fellow goes on with a new colleague to 1492. Again John Bull is guardian from 1522 to 1534, and Christopher Walker from 1532 to 1542 (the last entry in the book). One election of the wardens by the canons in residence is entered, in which it is expressly stated, that they laid down their office at the end of the year, and were re-elected. No doubt they would have been as much astonished not to find themselves re-elected, as the remembrancer of the City of London, also a nominally annual officer, was entitled to be in a late *cause célèbre*.

The complicated character of Southwell collegiate church may be best seen from the certificates of chauntries of Henry VIII. The

commissioners say: "In the which churche there be daylye att this daye resyaunte and abydynge xlvii persons, whereof

iii. Chanons Residentars.
The Parisshe Vicar.
xvj. Vicars Choriall.
xiij. Chauntrie Prysts.
iiij. Deacons and Subdeacons.
vj. Choristars.
ij. Thuribulers.
ij. Clerks.

dailye there to mayntayn Gods service, as is abovesaid, withe other godlye causes and consideracyons." The list leaves out of account the thirteen other canons or prebendaries who were non-resident. The registrar or scribe, the master of the Grammar school, the master of the Song school, and the master of Our Lady's works, the "vurgers," and the churchwardens and bursars, or guardians of the fabric and the common fund of the chapter, are, except perhaps the virgers, included among those named.

Vicars choral.

The vicars choral were the body who in truth discharged the canonical functions of the canons, if it be true, as stated in the chauntry certificates, that "the said collegiate churche was, atte the firste, cheffely founded for mayntenaunce of Gods worde, and mynystringe of the most blessed sacraments, and for to have all dyvine service there dayleye songe and sayde."

While the non-resident canons had become mere rent-receivers, and the resident canons lawyers and men of business, their vicars choral were bound to the performance of the daily hours and the daily masses, a task of no slight labour if duly and diligently performed, beginning as it did with matins at five a.m., going on with very slight intermission till noon, and with vespers and compline in the afternoon and evening. The vicars were all, and always in pre-Reformation times, fully ordained priests, not even excepting apparently, two or four, who acted as deacons and sub-

deacons, or held the offices of the deacons and sub-deacons in addition to their own.

The earliest direct mention of the vicars choral at Southwell is in the statutes of 1248, where a canon or vicar is to be associated with the warden of the fabric. These statutes are throughout mainly concerned with the vicars choral, and might well be called, like the similar statutes at Lincoln, which have been traced up to the year 1236, "Statuta Vicariorum." They show an already well-established and organised body, the members of which had attained such dignity and position that one of them was to be associated with the canon residentiary, and registrar of the chapter, who by the same statutes are directed once a year "to visit the prebendal churches and chapels belonging to the commons, to inquire into the life and honesty, morals, condition, and behaviour (conversatione) of the priests and other ministers in the said churches, and of the public delinquencies of the parishioners who are tenants of prebends, and the books, vestments, and other ornaments of the church," and to see that any defects are repaired and excesses corrected. Even their stipends from the canons had by this time become fixed, since an increase of "2*s.* a year beyond their accustomed stipend" is ordered to be paid by each canon in return for the celebration of the mass for dead brethren. Therefore the vicars choral must have existed much earlier. At Chichester they are recognised, as established, in a statute of Seffrid II. in 1197, getting 3*d.* a week, while a canon got 1*s.* a week, for attendance at matins and vespers. At Exeter in 1205 (or 1194 according to Mr. Freeman) the vicars were given a separate endowment, and in 1268 are said to have existed "ex fundatione ecclesiæ." They received 20*s.* a year from their masters in addition to dividing the profits of their separate endowment, which stipend, or stall wages, was augmented by half a mark (6*s.* 8*d.*) At Wells, the vicars are mentioned in 1241, and statutes to enforce their living to some extent together, "at least two in a house," were made in 1244. At York the vicars choral

were incorporated, or, to speak more accurately, their custos or warden, the sue-centor, was incorporated, in 1252, for the sake of better securing the management of their corporate property "as before." Yet at Ripon, so late as 1303, Thomas of Corbridge had to order the canons to have perpetual instead of casual vicars choral, and it was not till the following year that a house was given for their habitation.

By this statute of 1303 £3 was assigned as the pay of the vicars choral at Ripon, the same amount which had been directed at Southwell, by a statute of the preceding archbishop, ten years before. At Southwell this was an increase on the previous stipend[a] "to relieve the vicars, who had been too much burdened owing to the two vicars of the two new prebends sharing in the oblations and obits." Strong measures were to be taken with any canons, who did not pay the stipends regularly. In 1302 Thomas of Corbridge used forcible language about the arrears in the payment of the vicars' stipends, "lest for want of them neglecting the divine service (obsequium) to which they are daily bound, and in which they ought to be vigilant and assiduous, and to your own and the church's scandal, they be compelled to rove about the country, as they used to do, and so provoke an outcry." How, or when, this stipend was raised to £4, at which figure it stood at the time of the register and up to the Reformation, does not appear.

Some time before 1250 (W. B., p. 306), it would seem the vicars choral already enjoyed common lands, and in the statutes of 1248 provision is made that they are "to have a custos or warden of their commons (communia) by them elected, who shall divide all the goods and legacies bequeathed to the brotherhood of the church of Southwell equally amongst them; each of whom (*i.e.* the vicars) shall be bound by his corporal oath that whatever shall come to his hands either for an annual, or for a trental, or for any legacy left to the said brotherhood of the said church, or from any income which has been customarily regarded as belonging to the petty commons of the vicars, he will faithfully and without any deduction hand

[a] This was perhaps only £1 a year, the amount fixed by Archbishop Walter Gray at York half a century before, 1252.

over to the aforesaid warden, to be distributed equally among the vicars," on pain of a fine of two shillings.

In 1379 the site of the present vicars' court at the east end of the church, till then part of the churchyard, was given for the vicar's hall or common house. But it appears from the record of the proceedings which then took place that there had been previously a common house for the vicars, but that it had been built a long while ago, that it was some way off, and the way between was deep and dirty, that it had fallen into such ruin that for a long time the vicars would not live in it, but lived by themselves scattered about the town in hired lodgings, "whereby divine worship in the church is minished, occasions of insolence are given, popular obloquy is engendered, and scandals and dangers to souls arise." Accordingly Richard of Chesterfield, one of the canons, got leave to build the new common house on the present site, "next to the prebendary of Bekingham's mansion," a process which required several solemn citations of the inhabitants of Southwell and its dependent townships, an archiepiscopal authority, and a papal Bull. The same benefactor made a considerable grant of property a few years later (1392) to the chapter as trustees for the vicars choral. In spite of this a most piteous tale was told on their behalf by Cardinal Kemp, then Archbishop of York, to HenryVI. a few years later, to obtain from him what in the White Book is headed, "Great Favour (Magna Gracia) of Henry VI., of Ravendale," the grant, namely, of the suppressed alien priory of West Ravendale in Lincolnshire. The cardinal told the king, "Canons, vicars, chaplains of chauntries, deacons, sub-deacons, choristers, and other ministers to the number of sixty persons or thereabouts have come to such scantiness (exilitatem), and are so much diminished, that neither the said vicars, deacons, sub-deacons, nor the chaplains, with the exception of a few of the chaplains, can be sustained out of the portions assigned to them, to the number of forty persons or thereabouts; that these consequently are likely to depart from the church to its detriment and desolation, unless speedy

succour be afforded by the king." On hearing which highly-pitched jeremiad, the king gave the priory of West Ravendale, worth £14 a year, to the chapter "for the relief and sustenance of all the said ministers." The "great grace" is almost as exaggerated as the archbishop's story, since the archbishop paid 300 marks (£200) for the grant, which is at the rate of between fourteen and fifteen years' purchase, and real estate could not have been worth much more than that. There were, however, some advowsons attached to it, which doubtless enhanced the real value. Including the common lands, however, the value of a vicar choralship in 1535 was between £7 and £8 a year.

It is odd that, neither in 1379 nor in 1439, were the vicars choral of Southwell incorporated, as they were in so many churches at about these dates. This incorporation was part of a great movement in favour of the better endowment and stricter life of the minor ecclesiastics, shown by the erection of colleges for the students at the university, as well as by the many new colleges or halls now built for vicars choral and the like. Thus the minor canons of St. Paul's had a new hall in 1353, and were incorporated in 1394. The vicars choral of Chichester were incorporated as "the principal and community of vicars choral" in 1334. At Exeter a new college was built in 1388, and they were incorporated as the "warden and college of vicars of the choir" in 1401. At Lichfield they were incorporated as "the sub-chanter and vicars choral." At Hereford they were incorporated in 1396, by a charter under the privy seal of Richard II., as "the warden and vicars of the choir of the church of Hereford." At Salisbury, the vicars had a new hall in 1338, and were incorporated in 1410. At Wells they were incorporated in 1348; at Lincoln in 1441. At York, as we have seen, they were partially incorporated in 1252. They were fully incorporated in 1421 as "the sub-chanter and keeper of the house or college of the Bedern and his bretheren the vicars choral." At the sister church of Ripon they were incorporated in 1414 as "the college of the Bedern." As regards Southwell, Thoroton (ed. Throsby, 1787, iii. 156) under North Muskham, cites a confirmation of a gift of

lands in Batheley and Muskham by Richard de Sutton, canon, to Hugh de Morton his chamberlain, to hold of the vicars choral at 10*s.* a year, to which deed "besides and before the chapter's seal" was set the common seal of the vicars choral, inscribed "Commune sigillum Vicariorum." This is said to be "ex autogr. penes Will Scrimshire." Dickinson says, in 1801, "This instrument is not now extant." Was it ever? The conveyance of lands to the chapter in trust for the vicars in 1372 seems conclusive against their ever having been a corporation, by prescription or otherwise. Incorporation did not take away the control which the chapter were supposed to exercise over the vicars. The colleges of vicars still remained part of the Church and a subordinate corporation, subject to the control and to the statute-making power of the chapters; while the vicars, as individuals, still remained subject to their visitation and correction. The vicars choral may well have thought that as, through the wardens of the fabric and the commons, they had complete control of the possessions of the church, and almost of the canons themselves, incorporation was a superfluous expense, and that a legal vesting of their lands in the chapter as trustees, was equivalent to vesting in themselves. In respect of the vicars choral as in respect of the dean, therefore, Southwell remained in a state of arrested development; and, though its vicars choral had common lands, a common house, common meals, and common statutes or bye-laws, they had not a common seal, and never became in strict law a corporation.

Chauntry priests.

The chauntry priests (presbyteri cantariales), or chaplains (capellani cantariarum), or cantarists (cantaristæ), as they were often more shortly styled, were at first an offshoot of and appendix to the vicars choral. Their special function was to pray for the souls of their founder, his relations and benefactors. This was in fact the duty of the vicars choral, but a mere general prayer was not sufficient to satisfy those who were intent chiefly on the salvation of their own particular souls. So we find Richard Sutton, canon of Southwell, in 1260 (W. B., p. 28) making a

special arrangement with the vicars choral, that "daily for ever when the missa de defunctis is celebrated in their church for the brethren and benefactors of the church, a special prayer shall be said for the said Richard, and another special prayer for the souls of Robert de Sutton his father and Alicia his wife; also that they will find for ever for the soul of the said Richard, one wax taper, to burn at the mass of the Blessed Virgin, which every day is celebrated solemnly in their church." But even this did not content him. He must needs have his special and particular priest to pray at his special and particular altar. So Oliver Sutton, Bishop of Lincoln, his brother and executor of his will, in 1274 founds a chauntry, in accordance with Richard's directions, for a priest "to celebrate for ever for his soul," at a stipend of six marks, or £4 a year, payable quarterly. This was not, however, the earliest chauntry in Southwell, and Southwell in this respect seems to have been a little, though very little, later in development than the cathedrals. At Chichester, according to Mr. Mackenzie Walcot, the earliest chauntry was "for the soul of William the Dean," who died in 1180. At Wells, in 1198, Bishop Saverie augmented the commons of the residentiaries, and established two chauntry priests from the same church, with two and a half marks a year each, and commons of bread like the vicars. At Lincoln, the earliest seems to have been that of Hugh de Welles, who died in 1235. At Ripon, the earliest chauntry was in 1234. At Southwell, it was in 1241 that Robert of Lexington, canon, and a judge of the King's Bench, founded a chauntry for two priests at the altar of Thomas the Martyr, *i.e.* Becket, in the church. It is not, however, quite clear whether he had not already founded a third, apparently, at first, as a separate chapel in the town dedicated to the same high saint, but which in 1547 appears also to have been in the church.[a] Extracts from the foundation deed are given in a note at p. 179 *post*. The essential part of it for our present

The earliest chauntries.

[a] The explanation perhaps is that a special set having been made against Thomas' saintship his chapel in the Burgage had been destroyed, and the chauntry converted into one to Thomas the Apostle, in the church.

purpose is, that not only were the two chauntry priests to celebrate in their chauntry for the soul of the founder, and King John, and other his benefactors, but also "to follow the choir after the manner of the vicars." This came to be the settled rule of all chauntry priests, and as no less than ten chauntries were founded at various times in Southwell Church before 1372, and thirteen by 1469, when the later register begins, a material addition was made to the singing staff of the church. One important result was that the perpetual shirking of services which prevailed among the vicars (and the chauntry priests too) did not leave the choir an absolute desert. By the statutes of 1248, under the heading of "the rest of the chaplains who are bound to suit of choir (sequi chorum) like the vicars," the chauntry priests were brought under the same discipline as the vicars. In 1415, Thomas Haxey, canon, founded a chauntry, and gave certain endowments for the ten chauntry priests then existing, in common. These common lands were valued in 1546 at £6 16*s.* 3½*d.*, and in 1547 at £6 8*s.* 8*d.* He also built them a "common house," such as had been built for the vicars choral, and, like it, taken out of the minster yard, but at the north-west corner. This stood intact till 1784, though after the Reformation it was let piecemeal to various people. There is a quite pathetic provision in a lease of 1574 (in the Register of Leases) of the west part of the chauntry-house to a layman; he is to allow "Sir Francis Hall and Sir Richard Harryson, sometime chauntrie priests," to enjoy their two several chambers therein for their lives. Hall was then 69, and Harrison 77 years of age. Being "unlerned" they had lingered on in the old spot, unable to get other promotion. The site is now occupied by a hideous red-brick building, to which the grammar school was removed from the Booth chauntry, on the south-west side of the church, in which it had been carried on for nearly 400 years, the chapter having pulled down the chapel as "spoiling the symmetry of the buildings." Archbishop William Booth, who died at Southwell and was there buried in 1464, gave further endowments in common among the chauntry priests, who had increased to the number of thirteen. These

The Chauntry-House

The last of the Chauntry Priests.

were valued in 1547 at £3 17*s.* 4*d.* only. Several of the chauntries had outlying chauntries, which were chapels of ease to prebendal parish churches, attached to them. One of the chauntry priests was also usher in the grammar school. The vicars choral were generally filled up by promotion from their ranks.

At York, the chauntry priests of the cathedral were, like the vicars choral, incorporated, and formed into "St. William's College" in 1460, and the fourteen chauntry priests at Wells into the Mountery College in 1444. At Southwell the chauntry priests remained in a state of arrested development. The chapter were made trustees for their common lands, as they were for those of the vicars-choral; and though they lived in a common house, under common statutes, they never had common seal. Several of the vicars choral held chauntries as well. The value of the chauntries varied considerably, but taking them all round they were worth from £5 to £10 a year.

Fabric fund, or Our Lady's Works.

The fabric at Southwell, as at most if not all collegiate churches, had its separate foundation of various lands given "to God and the fabric," or, in the ancient form, "to God and St. Mary of Southwell, for the support of the fabric." In later documents, as in some of the wills in this volume, the gifts were "to Our Lady's works." We have seen that the warden of the fabric existed before 1248. But though during the whole period down to the Reformation Our Lady's works received perpetual small increments of endowment, chiefly in the town of Southwell, the annual value of the fabric fund only amounted clear to £14 6*s.* 11½*d.* according to the certificate of 1546, and £13 6*s.* 8*d.* according to that of 1547. From this had to be deducted various obits and payments. The two keepers of the storehouse, as they are called in one certificate, the masters of the works as they are called in another, who were perhaps the same as the *custodes fabricæ*, received 13*s.* 4*d.* each; the "keeper of the organs," £1; the sexton or sacristan's clerk, "for keeping of the cloke," 13*s.* 4*d.*; "the clerk of S. Leonard's altar for serving at the highe altare," 13*s.* 4*d.* Hence only from £7 15*s.* 5*d.* to £9 16*s.* 11½*d.* was left for the actual "repairing and mayntayning" of the fabric. This was, however, supplemented

by the fines inflicted for various offences against discipline. As early as 1225 we saw the appropriation of fines to the fabric, and this continued up to the Reformation. As the fines, however, were very small and not often enforced, this must have been, in later days, a precarious source of revenue. All additional and new buildings were apparently done partly by taxing the prebends, as in several early entries in the White Book, but chiefly by the contributions of the faithful, to whom, as we have seen, many privileges and indulgences were given as an inducement.

Deacons and sub-deacons.

The list of separate endowments is not even yet exhausted. The two deacons, who, at the date of the certificates, were two of the vicars choral, had their common lands in Notts, Yorkshire, and Lincolnshire, amounting to £6 19*s.* 4*d.* net. There were "lands and possessions appointed for the exhibition of two sub-deacons there" in Notts and Yorkshire, of the value of £5 5*s.* 3*d.* The sub-deacons also were vicars choral.

Choristers. Incense bearers.

Even the six choristers had their common lands, value £2 7*s.* 6*d.* Whether the two thuribulers or incense bearers had really separate common lands, of the value of 33*s.* 10*d.*, is not quite certain; as, though some lands are so called in the certificate of 1547, they are described as "certaine rents comming of the issues of the said college," which looks as if they were merely charges on the common lands of the chapter. In the certificate of 1546 they are said to have 13*s.* 4*d* out of the common fund, and "no more wages to find them meat and drink, than before is sett upon their heds." But probably this 13*s.* 4*d.* was extra, over and above the 33*s.* 10*d.*, just as the £4 payable to each vicar choral by his prebendary was in addition to his share of the common lands.

Grammar and song schools.

The master of the grammar school was always a vicar choral or chauntry priest, as the stipend of £2 a year paid him by the canon of Normanton as chancellor was not, at this period, sufficient. So was his usher. Presumably the master of the song school was too, as his pay from the chapter was only £1 a year. There was also some charge, but apparently a variable one, on the common

fund for the support of scholars in the schools, as it is said in the 1546 certificate that it is answerable "also for the relyvinge of porre scolers thither resortinge for their erudycion, either in grammer, or songe," an entry which is important as showing, what is sometimes sought to be challenged by those who dislike recognising the claims of schools on cathedral and collegiate church endowments; viz., that the grammar school at least was distinct from the song or choristers' school, and that both were open to outsiders, who were not choristers, and not members of the church.

Organist.

The organist, or "player at the organs," in like manner was commonly a chauntry priest. Apparently it was a regular appointment and not an office executed in rotation, as we find on one occasion that a certain chauntry priest is complained of for shirking choir "so that the organs are not played." His fee was only 13*s.* 4*d.*, and would not therefore support an independent educated person.

Vergers.

The vergers, or wand-bearers, are specially mentioned, and their pay, half a mark a year, is stated.

Value of whole minster.

The annual value of the college in 1291 had been assessed in Pope Nicholas' taxation at £342 13*s.* 4*d.* According to the valuation given in Edward VI.'s time, Particulars of Grants (No. 37), the total net value of its property, common fund, prebends, vicars choral, chauntries, fabric, and all was £463 10*s.* 7½*d.* The gross was £691 7*s.* 9*d.*, or, with the value of the archbishop's Southwell manor, £833 11*s.* 11*d.* It is rather difficult to compare this exactly with the income of other bodies, as the deductions appear to vary considerably in different cases, and no two valuations even of the same property are, within wide limits, the same. The value of York Minster is put in the Liber Valorum at £2135 a year, Windsor at £1602. The great Benedictine monastery of St. Mary's, York, had, according to Dugdale, £1650 clear, with 50 monks. The great Cistercian abbey of Fountains, with 30 monks, had £941 a year. The Cistercian Rufford in Nottinghamshire, had £176 a year. Bolton

Priory of Augustinian or Black Canons was valued at £212 a year. Of the Nottinghamshire Augustinian priories: Worksop, with a prior and fifteen canons, was worth £239 a year; Newstead, £219; Thurgarton, £259; Shelford, £136. The Præmonstratensian Welbeck Abbey had £249 a year. The Gilbertine Mattersey, with four canons, had only £55 a year. The Carthusian Bevale, for a prior and twelve monks, had £196. St. Mary's Collegiate Church, Stafford, with a dean and five canons, was only worth £73 a year.

In point of riches, therefore, Southwell Minster stood in the second rank, as compared with the great cathedrals and the great abbeys, but equally distinctly to be classed among the greater and not among the lesser ecclesiastical foundations.

The registers.

Such then was the history, the constitution, and the position of the great college, the doings of whose inmates are noted in the registers which form the text of the present work.

The White Book.

The earliest and largest of these, the Liber Albus or White Book, is a folio volume of 476 pages of parchment with a few additional interleaved insertions, bound in thick boards of oak with a white vellum covering, from which it derives its name. The original clasps or fastenings have disappeared, but one of the two leather straps with brass end and a pierced brass centre, fastened on to two pins or something of the sort in the middle of the cover, still remain. The book is in very good preservation. It is mainly a chartulary. It was commenced and the first sixty pages written, by the same hand, about the year 1335, in consequence probably of the Quo Warranto proceedings of Edward III., who, like Henry I. and Henry III. before him, and Charles II. after him, challenged for the sake of filthy lucre the prerogatives and privileges of many ancient bodies. First comes a *bullarium*, a collection of the papal Bulls in favour of the Church and canons, beginning with one of Alexander III. dated "at Tusculanum by the hand of Gratian, sub-deacon of the holy Roman Church and

notary, 5 kalends of August, 4th Indiction, in the year of the incarnation of our Lord 1171, and 12th year of the Pontificate of Lord Alexander, Pope, the Third." Here, as throughout the book, the word "Papa" has been carefully erased, and so has the word "Bulla." All the Bulls, which occupy the first five pages of the book, have been cancelled by cross lines scratched through them, in accordance with the injunctions of Cromwell's visitors under Henry VIII. After the Bulls come letters patent of Edward III., dated 26th November, 7th of his reign, *i.e.* 1334, reciting the Quo Warranto proceedings, and restoring or confirming the privileges thereby impeached. Then follow in order of date, royal charters, beginning with one of Henry I, about 1125, confirming the establishment of an additional prebend, and ending with one of Henry III., in 1253, partly an *inspeximus* charter, and partly a grant of new privileges. So far as it is an *inspeximus* charter, it partly embodies the most ancient document in the book (printed p. 190), being the record of an inquiry held at York in 1106 into the ancient English customs and privileges of that minster. After this, come the foundation deeds and grants of the later prebends, created between 1066 and 1293, of the parochial vicarages of some prebends, of the earliest chauntry in the church, in 1242, and of augmentations of the common fund of the church in 1221. Apropos of this is given the earliest extant statute of the church, made by Archbishop Walter Gray, in 1225, followed by the statutes of the archbishops in 1293, 1302, and certain early grants of land for lights in the church, &c.

Up to page 61 the writing is almost like print, and the initial letters are illuminated in blue and red. From that page onward the writing is later, is more of a cursive character, and unilluminated. The most interesting documents given in this part are the laudable customs, 5 Richard II., *i.e.* 1382, being customs on the chapter and prebendal manors; examples of cases heard in the courts of the prebendaries and re-heard on appeal by the chapter, views of frank-pledge by the chapter

and the prebendaries at various dates in Edward III. and Henry IV., 1327-1411. The rest of the book is taken up with grants of land and rents to the fabric fund, lamps, vicars choral, and others; documents relating to the prebend of Northwell Overhall, apparently taken as a specimen of the rest; muniments of the various chauntries, &c. The latest document referring to Southwell entered in the book at the time appears to be a confirmation by the chapter of the enfranchisement of a serf by the prebendary of Oxton, 8th August, 1460 (p. 430). The actual latest entries are, however, copies of the letters of Sir Edward North, chancellor of the Court of Augmentations (probably written in 1546 at the time of the Chauntries and Colleges Act), asserting that the chapter were making away with their plate and ornaments, and ordering their surrender for the use of the king. There are also inserted at p. 445 a grant of Edwin Sandys, Archbishop of York, dated 1582, expressly stated to be entered by Lee, the then registrar; and on p. 432, a deed of composition of 7 James I., 1610, between the chapter and a defaulting tithe-payer.[a]

The Chapter register.

The second register is a quarto volume of 355 pages of paper, bound in parchment. It is a register of the Acts of Chapter from 9th November, 1469, to 23rd July, 1542. * A full index of its contents is printed at the end of this Introduction. It contains records of the chapter courts in slander, debt, tithe, and perjury cases, visitations by the chapter, "corrections" of vicars choral and parochial, and others, wills proved before the chapter, admissions and resignations of canons, vicars choral, and other officers of the church, presentations to livings of the chapter and vicars choral, one or two leases of prebends, augmentations of vicarages, and under-

[a] Some of the most interesting documents of this book have already been printed by Dugdale and Dickinson, and have not therefore been included here. There are a great many more which might be printed with advantage, but the White Book really requires a separate volume to do justice to its contents. I have only printed the earliest document in it, one which shows the position of the church as a parish as well as collegiate church, and the pre-Reformation Statutes, which were very inaccurately printed by Dickinson, and with many lacunæ.

takings to pay pensions, &c. It is written by the several registrars or chapter clerks in a cursive hand, full of abbreviations, the largest part being written in the very vile hand of Mr. Robert Skayff, notary public, registrar and scribe of the acts of chapter, who lasted from 1469 to 1492. Then comes a lucid interval under Richard Norman, 1498 to 1511, and William Brodhed, 1511 to 1522, who is most legible of all, but unfortunately made very few entries. Richard Bradshaw, who succeeded him till 1534, is bad; Edward Brereley, the last registrar, from 1534 to 1542, is worse; but the worst of all are two documents entered by the Elizabethan registrar Lee. In most the ink is good enough, only a very few, chiefly in Mr. Skayff's writing, having faded.

The bulk of the present book is taken from this register. The visitations by the chapter have been printed in full, and also the corrections of officers of the church. Some corrections of vicars parochial have been given as specimens, and some outside chapter business; but, as the book was intended to exhibit the church in its inner relations, not all of these. As they are not numerous I regret now that I did not include them all. The wills and probates have all been printed in full. Specimens only have been given of the forms of admission and resignation of canons, canons residentiary, vicars choral, chauntry priests, deacons and sub-deacons, choristers and incense bearers; and lists compiled of all those entered. These lists are very imperfect; and except of the canons, where the archiepiscopal registers in Torre's collection come to the rescue, complete lists cannot be given. The main difficulty in regard to the whole has been the terribly scattered way in which the entries are made; corrections, admissions, resignations, wills, and all and sundry business being mixed up in the most extraordinary way, without regard to date or subject.

Register of leases.

There is a third chapter register called the register of leases, which is in fact post-Reformation, though it contains some pre-Reformation documents. It has been referred to as it contains the

history of the two falls and re-erections of the church. It is a volume of 775 parchment pages bound in a parchment cover. After a few copies of pre-Reformation leases, it gives the documents on which the constitution of the church depended from 1540 to 1840. These are an inspeximus charter of Elizabeth dated 26th May, 1566, which recited the Act of Henry VIII., re-establishing the church in 1543, and another of Philip and Mary, dated 20th June, 1558, reciting the proceedings in the Exchequer Court of that year, which ended in the re-restoration of the church after eleven years' intermission; another inspeximus charter of Elizabeth unfinished and undated, reciting the beginning of the certificate of chauntries of 1 Edward VI., *i.e.* 1547; and, letters patent entered, as of 23rd July, 1605, 2 James I., confirming the possessions and privileges of the church. The rest of the book is made up of leases of lands and property of the chapter and of the prebendaries, and other legal documents connected with the possessions of the church, the latest appearing to be a lease dated 11th October, 1624, 22 James I.

It is curious to find the fabric lands still let as "ladie land" late in James I.'s reign, and a prebendary reserving a chamber in his prebendal mansion and stabling for three horses, so that he may come and do duty when necessary, not staying longer than three or four days at any one time. In 1588 (p. 297) proceedings are set out at enormous length, which, in consequence of fraudulent use having been made of the common seal to grant leases, &c., at an undervalue, ended in the old seal being broken up and a new one made, thus destroying one of the most interesting links with the past. There is also an interesting table, dated 1591, apropos of a successful lawsuit in the Exchequer by the Crown, claiming under the Chauntries Act, the Pentecostal oblations due from the various towns and villages in Notts at the Pentecostal procession, which formed the subject of one of the earliest grants in the White Book. In 1594, the chapter petition Sir John Fortescue, Chancellor of the Exchequer, for payment to Thomas Crashawe, the grammar schoolmaster, of the salary of £10 a year ordered by Edward VI.'s

Commission, then in arrear for six years, and ask that he may not have to go "100 miles or thereabout" to Westminster to get it, as heretofore; a petition which had to be repeated nearly 150 years later, when Sir Robert Walpole was Chancellor of the Exchequer. With these exceptions the documents do not seem of interest, except to the local genealogist and topographer.

Visitations by archbishop.

The visitations, which form the most interesting portion of the chapter register, are unfortunately doubly imperfect. They contain only the visitations by the chapter of the inferior ministers; they do not contain visitations of the chapter itself, or the prebendaries, by the archbishop. The Rev. J. C. Cox was good enough to search for me, and I also searched myself all the archiepisopal registers from Greenfield's downwards, but there is no entry of any such visitation. It appears that the proper place for such entry would be the chapter and not the archiepiscopal register. The Beverley register, 1289-1347, almost exactly two centuries earlier than this one, does contain repeated visitations of that chapter. That anciently there were visitations of the chapter of Southwell appears from the White Book, as the statutes of 1293 and 1303, so often quoted, state that they were made to reform what had been found amiss on the visitations. If we may judge by the analogy of Beverley, where, in 1314, the chancellor of the church was convicted not only of breaking the customs of the church in regard to the grammar school, by appointing the master for life instead of for a term of three years, but also of misbehaviour with no less than four different women, one of them a married woman, these residentaries of Southwell were in need of visitation as much as their subordinates. As, however, the chancellor in question was allowed to purge himself, "sua sola manu," by mere denial, and dismissed with a caution not to do it again, and to remove two of the ladies from his house, it is quite possible that visitation of the chapter may have fallen into desuetude because it had become a farce. At Ripon there were two visitations by the archbishops

during this period. Both were by commission. One was held for the sake of visiting the fabric, which was in a state of ruin, and also St. John's Hospital. The other was in consequence of the sole residentiary having been accused of plundering the college property. There are entered in Archbishop Booth's Register, p. 194, under date 1456, letters from the archbishop to four different prebendaries of Southwell ordering them to repair their houses, which had fallen into ruin, and one of these, John Lacy of Woodborough, appears in our register as in arrear in paying the stipend of his vicar choral. But it does not, on the face of it, appear that these letters were in consequence of a visitation, though from similar complaints forming important items of the Reformanda in the statutes after the visitations of 1293 and 1300, it may perhaps be inferred that a visitation had been held. However that may be, during the years 1469 to 1542, covered by this register, and whatever the cause may be, the archiepiscopal visitations had ceased. It is a misfortune, as we cannot tell whether the prebendaries of Southwell deserved the attacks of Cranmer or the support of Henry VIII., and whether they were as bad, better, or worse than their subordinates.

Visitations by chapter.

The triennial visitations by the chapter of the inferior ministers are also defective. In some years, as in 1510 and 1529, the mere fact of the visitation having been held is alone reported. In some cases, as *e.g.* 1469, 1496, 1529, 1532, 1535, and 1538, visitations can only be inferred to have been held from corrections being reported for offences in all probability detected at visitations held in those years. No record remains, from which any visitation can even be inferred, between 1519 and 1529, and the traces of visitations to be seen in "corrections" after 1529 are very scanty. One correction in 1532, one in 1535, two in 1538, are all that have been entered. Two corrections in 1540 are probably the sequel of the visitation of Cromwell's visitors, which took place in that year, and ended in the surrender of the minster to Henry VIII. The visitations of the prebendal churches and chauntries can, from many chance references and corrections of the parochial vicars and chauntry

priests, be ascertained to have been held; but there is no regular record of them, and as they are rather off the immediate subject of the book, I have only printed a few of them which happened to be mixed up with matters connected with the collegiate church. It is enough to say that they show the same laxity of discipline, in regard alike to duty and morals. Of the visitations of 1475 to 1484, and of 1490, 1499, 1503, 1506, full records remain, those from 1475 to 1484 inclusive, and those of 1503 and 1506 being particularly full.

The visitation was held, as a rule, only by one canon residentiary, and in 1454 it was held by the churchwardens in the absence of any residentiaries. In 1490 and 1529 two canons opened the proceedings.

The process was to examine every vicar choral, chauntry priest, and deacon separately as to what he had to say and what complaints he had to make, while if any special complaint had been made of any particular person, or on any particular subject, it seems to have been usual to ask questions of the examinees on such points. Two occasions when special inquiries were held, and each vicar choral was examined separately and secretly on the behaviour of a certain vicar choral, are recorded. In one case the answers of each are noted down, in the other merely the names of the vicars, and the result to the accused. At three of the visitations, those of 1475, 1481, and 1484, the names of the examinees and their complaints are given, but of the rest the "detecta" or offences only are noted, with, as a rule, the result, *e.g.* "dismissed," or the warning given or punishment inflicted, inserted after the entry of the offence charged.

Disclosures at visitations.

The oddest farrago of offences is presented to us in these visitations. Crimes of the darkest complexion are mixed up with the most trivial delinquencies. Leaving the church door open, sleeping at matins, talking and laughing during service, spitting and blowing your nose in the choir, are jumbled up higgledy-piggledy with stabbing and fighting, stealing and adultery; and it is hard

to say whether either the witnesses or the judges really think there is much difference between them. The general rule being in every case to say, "Don't do it again on pain of punishment according to the statutes," little discrimination was possible. The one unpardonable sin was "contumacy"—to deny or defy the jurisdiction of the chapter or insult its members. That was always prosecuted with the utmost rigour of the laws until the offender was brought to his knees. This may be seen by the opening entry, where pages are taken up with excommunicating Thomas Gurnell for having beaten the chapter's apparitor or summoner, and intermeddled with the goods of a deceased canon when they were under sequestration by the chapter. Next to contumacy, revealing the secrets of the chapter, or of the vicars' hall, to the laity seems to have been the most heinous crime. Nothing, however, is too small or too great to escape notice. The canons themselves do not go unchallenged. At the visitation of 1475 several complaints are made of vicars' stipends not having been paid by their prebendaries; in 1481 the residentiary canons are said to have only been in residence eight weeks instead of the full term of twelve, having given each other dispensation, and left the vicars and others, whom they were bound to entertain during their residence, without compensation. In 1484 it is again complained that the canons do not keep their statutory residence; that they let the prebendal mansions go to ruin both in Southwell and in the country, *i.e.* at the prebends. They do not keep sufficient lesson-books (legendæ); at another visitation it is said there are not enough graduals, *i e.* mass anthem-books; in 1503 some of the stalls in choir have no stools; in 1506 the graduals have no clasps. Certainly the residentiary canons were pretty free in giving each other dispensation from residence. Thus, in 1479, they did so on account of the plague; in 1471 they had done the same; and in 1470 they gave themselves leave of absence for a fortnight, no reason whatever being assigned. One does not wonder, however, either that they or the other ministers found life at Southwell dull. They were not allowed apparently

to indulge in any manly sports or amusements; in theory, they had no time for them; and, besides, they were reprobated as "unbecoming the dignity of the priesthood." Thus Paynreth is complained of for hawking, hunting, and mole-catching. It is true he is said to know neither how to read or to sing; and so, like a naughty boy, he might be considered not entitled to play till he had learnt his lessons. But John Baxter, vicar choral in 1537, is warned to abstain equally from hunting and hawking, and from shirking choir; and William Bullock, in 1503, is warned to abstain from hunting and cock-fighting *simpliciter*. Bowls, tops or marbles (spirulæ), backgammon (tabulæ) seem to be equally prohibited. One vicar choral, having made too free with his sister's maid, is, among other things, warned not to shoot with a bow for more than 4*d*. a game. Cards and dice are under an equal ban, though every visitation is full of complaints of playing at dice or "hazard," and one vicar choral is accused of keeping a "school of dice" in his room in the vicars' hall.

The prohibition of sports and games does not, however, seem to have had the effect of securing that undivided attention to duty which presumably was the object. The visitations re-echo with complaints of shirking services altogether, or of sleeping, laughing, talking, or walking about, when present at them. "Come late, go early," is an oft-repeated entry. Shirking or sleeping at matins, considering they were at five a.m., can hardly be considered a heinous crime. But there is no canonical hour which is not shirked with almost equal impartiality. Canonical hours, by the way, seems to have acquired a special limited meaning at this period, being often distinguished from matins and prime. One vicar, who is had up for the heinous offence of proclaiming at the top of his voice that he was not going to be corrected by the "guardians," had an ingenious, though not, it seems, an entirely novel, way of getting through his duties, "saying the canonical hours at matins, though it was forbidden to him and others at the visitation." Others gabble the psalms, mutter the

"hours" instead of singing them; shirk choir, shirk chauntry, shirk chapter. They begin service before the lamps are lighted, they loll on the seats, they shout their prayers when they ought to whisper them, and say the hours when they ought to sing. They even celebrate mass in their gowns without their habits. The vestments are torn and dirty, their apparels are pulled off, the choral habits are thrown about anyhow; the books get their backs broken, and doves get in and defile them. Lamps and candles are not lighted when and where they ought to be. Even the organ is not played when it ought to be, because the organist is elsewhere. No difference is made between feasts and ordinary days. Bowing and turning to the altars, standing and sitting and kneeling at the proper times, are disregarded; the processions shuffle along all huddled together. The very choristers brawl and swear, to the disturbance of the priest celebrating Our Lady's mass. Instead of "hearing the pealing organs blow to the full-voiced choir below," it would appear that the casual visitor to Southwell Church would have heard ordinarily two or three singing on each side, the rest being absent, or wandering about the church. In spite of all prohibitions to the contrary, he would probably find one teaching his boys singing or grammar while choir was going on, another confessing to his brother walking about; and from the side chapels he would hear half-a-dozen galloping through their masses, while they ought to be taking their part in choir.

Career of Cartwright, vicar choral 1484-6.

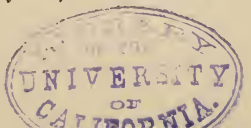
The larger part of one visitation (1484) was taken up with complaints against Sir Thomas Cartwright, vicar choral, for some new-fashioned method of singing which he had adopted in the psalms, and "in singing the faburdon," or harmony. Thus, on the evidence of the senior vicar choral, Mery, "it is detected (detectum) that (Dominus) Sir T. Cartwright does not observe the custom (ritum) of the choir in psalmody and singing faburdon, but makes great discord in singing, having a foreign (extrinsicam) fashion not used among the choir (chorales)." "Rochell de-

poses the same of Sir Thomas Cartwright as Sir John Mery." "The same Sir Thomas, sitting by the fire in the vicars' house, girds at his colleagues and their singing, and commends himself above the rest for his knowledge of singing, so that, owing to his boasting, the other ministers are excited to quarrels," Bull says the same as Mery; Gre or Grey also, "adding especially that he sings the psalms badly;" Gregory: "Cartwright does not conform himself in singing faburdon to the use of the choir, but creates discord in singing amongst the ministers of the church. The same Sir Thomas, at time of divine (service), walks about round and round (circumcirca) the church in his choir habit, not attending to the divine offices in choir." Keyll says, "Sir Thomas Cartwright sings faburdon in such an outlandish fashion, that the rest of the choir are unable to keep in time with him, and he creates great discord amongst his brethren." "Smyth: Sir Thomas Cartwright does not pause in the psalms, and impedes the other ministers and disturbs them in singing faburdon, and makes great discord in the choir." Smyth also brings the graver charge that "Sir John Bull and Sir Thomas Cartwright commonly carry daggers or whinyards secretly under their gowns in the vicars' mansion against the special ordinance made in that behalf;" while Penkith says that "Bull and Cartwright do not come to Preciosa," *i.e.* to the reading of the martyrology in the chapter-house, after which the services of the next day and the duties of each were announced, and other and more secular chapter business transacted. After all this, all that happens to Cartwright is, that on the 6th of May next year, nearly a whole year after the visitation was held, he is summoned before Master John Barnby, residentiary, and warned to amend, on pain of suspension for six days from office and benefice. Yet Sir Thomas's record was by no means a clear one. Three years before, the visitation of 1481 is full of precisely the same complaints against him about his singing, with the addition that "during divine service he plays at tables," *i.e.* backgammon, "and

boasts of having done it." And further back, on 14th February, 1479, he had been actually suspended for striking Robert Layn, a chauntry priest, with his dagger. On this occasion he had been made to do penance by walking on a Wednesday or Friday in Lent "like a humble penitent, before the cross-bearer publicly in procession, clad only in his surplice and almuce, and to say the psalms of the passion kneeling before the high altar, publicly during high mass," and "also to abstain from the house of widow Archa," who, it may be inferred, was the cause of the quarrel, "except with honest persons, and to behave himself well and honestly to the ministers of the church." He was then threatened that if he carried a dagger again he would be at once suspended. Yet in September, 1485 (p. 45, an entry which should have followed the visitation of 1484), he was again warned "to show himself kindly and pleasant to his fellows" on pain of a fine of 40*s*. On the 27th October, 1486, when "nearly all the vicars came before the guardians in the chapter-house at Preciosa, to complain that he does not conduct himself in a way becoming a priest, especially in choir and singing," he is still only warned and ordered to amend on pain of a fine of 40*s*. Yet once again, later in the same year, "last day of February, 1486," (in an entry, omitted by mistake from the print,) he signs his name in the register (p. 116) to a copy of a solemn undertaking, which he read out before the chapter "from a certain paper schedule," "to be of good behaviour, as well at table as elsewhere," and to conform in singing to his brethren. Unfortunately he seems to have died soon after this, and we lose sight of him.

Career of Bull, vicar choral, chauntry priest, and church-warden, 1470-1537.

The career of John Bull will serve, however, for an equally curious illustration of the manners and customs of the vicar choral, as we can trace him from his hot youth to cold old age, and the grave. He first appears as a vicar choral giving evidence against the morals and manners of Thomas Gurnell in 1470. In 1475 "suspiciously and at a suspicious time he has frequented since last Christmas the house of Agnes Saynton, so much so that the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neighbours saw him leaving her garden at first peal for matins." He does not celebrate for the chauntries for which he is bound (he appears, as were many of the vicars choral, to have been a chauntry priest as well), and is defamed with Margaret, the apothecary's wife. For this he is ordered to amend on pain of suspension. He also "laid violent hands on Sir John Gregory, and Gregory laid in wait for Bull to strike him, in the church." For this he is to pay 6*s.* 8*d.* fine, unless he can get his brethren to let him off. Two years later he is haled before the churchwardens for "having been defamed with Agnes Saynton by her rival Agnes Harcold." He was allowed to purge himself, according to the old fashion, by witnesses to character, eight in number, but was warned to keep away from the said Agnes, "church and market alone excepted." On 1st July, 1478, "it is detected that Bull, when the great gate of the vicars is shut and before its opening, has been seen praying in the church, whence arises a presumption that he often spends his nights out of the vicars' house." "Thrice or four times a week he absents himself from matins, prime, and hours, and sometimes twice or thrice a week does not appear in choir at all." "He often leaves the town without leave from the chapter." "He has never been punished for beating Gregory in the churchyard." He is defamed with Cristina Saynton. "He shirks Preciosa. Twice this week he slept at matins." A note is added: "Examine into the matter of Bull and Cristina Saynton." Finally comes the sentence: "Because Sir John Bull frequents the house of Agnes Saynton, a woman forbidden him once, twice, and thrice on pain of suspension, let him be suspended for *three days* from office and benefice." The next entry is 12th February, the same year, of Bull and Kendall (another vicar choral) "having quarrelled in the churchyard at the instigation of the Tare-sower, so much that each striking the other produced great bloodshed; And because the Reverend Father Lawrence (Booth), Archbishop of York, was then staying in his manor at Southwell, lest crimes remain unpunished, and because

the right reverend father took it much amiss that even in his presence the ministers of the church did not desist from quarrelling and fighting," therefore it is decreed that no vicar choral shall carry arms, "unless about to leave town by license of the chapter, on pain of a fine of 6*s.* 8*d.* to the fabric;" if he does, and strikes any one, "he shall also be deprived of the weapon and suspended for ever, without hope of return." But then comes the usual saving clause which made ecclesiastical discipline over ecclesiastics so futile, "except by special grace of the chapter." At the visitation of 1481, Bull had changed his stall, and was then vicar of the sacrist prebend, and as sacrist, his canon being non-resident, he had to sleep in the church. He did not do so. He and Cartwright sang in choir, without paying any attention to each other, so as to disturb the choir. He slept at matins, he left the church doors open, he was "a bad attendant at choir, especially at prime." If anything happened to him it does not appear. In 1483 he was accused of adultery with one woman and with soliciting another; and suspended, to a day nine days thence, until he could clear himself by six compurgators. Whether his purgation took place we are not informed. In 1484 he and Kendall are accused of intimacy with women of bad character, "whom they take under suspicious circumstances into their chauntries; they have been corrected by the guardians for this." He does not sleep in the church,—for which he is warned,—he carries a dagger secretly, he shirks chapter. At the visitation of 1503 he contumaciously absents himself, and is ordered to pay a pound of wax to the standard light. This is the record of a man who in 1505 is promoted to another stall, and from 1511 onwards acts as churchwarden and corrects others, and dies in office in 1537. It is true that, assuming he was made a vicar choral at twenty-four, he must have been at least sixty years old when he appears as a churchwarden, and that all his graver delinquencies which are reported occurred when he was under forty. But it is surely an odd state of discipline which enables a

man with such a record to attain high office in the church, in regular seniority, and govern others.

It may be thought that Cartwright and Bull have been selected as "shocking examples" because they were worse than all the dwellers in Southwell. This is not so. To mention one proof to the contrary, half-a-dozen at least of the vicars choral and chauntry priests are intimate with Agnes or Cristina Saynton. But let us take, for example, the earliest and the latest visitations, which are given fully, those of 1475 and 1506.

Specimen visitations, 1475, 1506.

The general complaints are more or less trivial, though they present a picture of general carelessness and neglect of the due performance of services, the only duty which had to be performed. "The ministers of the church do not observe the rests in singing the psalms." "The chauntry chaplains do not come to Preciosa." "The vicars choral have certain bye-laws which are not enforced; the chapter must interfere, or crimes will remain unpunished." "The secrets of the chapter and the vicars are revealed in the town, especially in Isabella Bury's house." "The chauntry parsons (personæ) pay no attention to the precentor in chaunting." "The ministers of the church shirk service, especially at Whitsuntide and on synod days." "The officiating priest of the week is commonly not in the choir when the bells have done ringing; the choir-masters (rectores chori) are tardy too." "The cemetery is not properly kept, but animals are allowed to defile it." "Only one gradual on the north side (of the choir) and two on the south." The particular charges against individuals are a mixture of triviality and gravity: "Stephen Clark shirks matins twice or thrice a week; neglects to perform the masses of his chauntry; is a common tavern-hunter, shirks preciosa, rarely celebrates mass." "Norton habitually shirks prime and the other canonical hours;" when he is there goes in and out, "at vespers six or seven times;" "is a common talker in choir during service;" "is a common ribald and scold among the laity to the opprobrium of clerics;" reveals the chapter secrets. Ledenam is "a common

tavern-hunter, often drunk," shirks his chauntry duties. John Bull we have already had. Knolles "hardly ever attends matins or prime, and sleeps at matins three or four times a week, suspiciously frequents Jane Cook's house," "commits adultery with her." Button, Custans, Barthorp, Tykhill, Warsopp, shirk choir. Tykhill carries on business on holy days, and shirks his chauntry. Gregory, sacrist, sleeps outside the church and neglects his duty. Gregory and Bull fight, as we have seen. Gregory and Norton fight in the chapter-house, and Gregory would have killed Norton in Isabel Bury's house if she had not stopped him. Gregory breaks Warsopp's head in the vicars' hall. Betbank administered noxious herbs for an unlawful purpose to Catherine Bexwyk. He purges himself with six witnesses, kindred spirits among the vicars choral. Hyll, Knolles, and Norton do not pay their debts. Even the prebendaries come in for their share. The prebendaries of Woodborough and of Eton have let their vicars' salaries fall into arrear. Roper is not paid by the chapter. At the end of the visitation are some grave proceedings, on an action of slander by a layman, in which four vicars choral and three chauntry priests are mixed up in some charge of felony.[a] Knolles is suspended till he has paid the costs of the proceedings. Out of sixteen vicars choral and thirteeen chauntry priests, some of whom are also vicars choral, thirteen are impeached for neglect of duty or for graver offences. Shirking matins and prime is no doubt a not very heinous offence in itself, though when you are paid on purpose to attend, it shows a pretty general slackness. In the view of the ministers, too, habitual shirking generally implied a graver offence behind it, and was commonly accompanied by drunkenness and immorality. But of all those incriminated and found guilty, not one was actually punished except Gregory, who was fined a substantial sum, £1; the rest were merely warned to amend on pain of suspension.

In the last fully reported visitation, that of 1506, the com-

[a] That the felony was not Betbank's offence above noted is clear. It was one in which four vicars and three chauntry priests were concerned.

plaints are more general, and the record seems to end abruptly. The following delinquencies are detected. Vicars and chauntry priests shirk choir and come *tarde*, especially at prime and the other canonical hours. Many laugh and talk during service. The choir-masters, officers apparently going in some sort of rotation, [a] leave the choir in their copes and walk about the chapels and aisles, especially at matins. They hurry the psalms and mumble them especially in Lent. The processions are disorderly, and they go in a flock instead of separately and severally. Bowing and turning to the altar at the beginning of hours, at glorias, and creed are ignored. The vicars and chauntry priests have to be warned to be home by curfew, not to sleep in the town, not to frequent public-houses, or to have suspect women to their rooms. In regard to religious duties, they are to perform their chauntry duty, not to confess to each other walking about, not to breakfast before mass, to come to canonical hours as they are sworn on admission, not to throw their habits about, but to put them in the chests.

Of particular complaints the first is very odd. Penketh scratches or blows (stringit) his nose so that he makes it bleed, to the annoyance of the other vicars, and he spits too far, and sometimes into the faces of the choir-masters; when he is choir-master he leaves the choir in his cope. Bekyrke, when he is the officiating priest, goes out immediately after the opening prayer and comes back at the end; he also spits too much, and that over the books and spoils them. Fryth shirks choir and sleeps outside the vicars' house. Steill, "a very bad choir-keeper," lolls about on the stalls and reads the books, rarely sings; he and Woodhouse come home from the town too late, after curfew, or even after nine o'clock. Vincent, Wylson, Martyn, Babyngton, Farrer, shirk choir or sleep at matins. Farrer is fined a pound of wax for having put the clock back one morning and made every one late.

[a] At Lincoln the period seems to have been a fortnight. *Norum Registrum*, ed. Bp. Wordsworth, p. 42.

Wright suspiciously frequents the widow Yoman's house, and she is perpetually coming to his room. He swears "she is his spiritual sister and cousin," but she is not to come to his room again unless he is sick. As, at the previous visitation, another vicar choral had confessed to relations with this lady, for which he had been fined 2 lb. of wax; as four years before, yet another vicar had been solemnly made to resign and be readmitted on condition of having no more to do with her; and as, two years before that again, still another vicar or chauntry priest had been frequenting her house, "to the peril of his soul and the grave scandal of the church," we may perhaps wonder at the ease with which the chapter admitted the spirituality of the relationship. As in 1475, so in 1506, the only result of the visitation is "promised to amend." How futile this was may be seen from George Vincent's case. In 1503, when he was a deacon, he had been alleged to be guilty of one of the worst crimes charged in the "Black Book of the Monasteries"; when he reappears to public notice at the Visitation of 1519 he is charged with neglect of his duty as organist, with shirking choir or sleeping at matins, and with graver offences with one of the numerous Agneses who frequented Southwell, and yet in 1519, as before, he is only called on to "promise to amend."

There are just eight instances in the whole book in which suspension of vicars choral or chauntry priests actually took place; three being for "contumacy" in disobeying the orders of the chapter, one for slander of a layman that he had forged letters to cause certain vicars to be indicted for felony, one for stealing part of a deer out of the lodge in the archbishop's park, in which case apparently the suspension was, "until certain peoples' anger is abated." Only two out of the innumerable cases are actually suspended for sexual misbehaviour. One of the suspensions is curious, as a good specimen of the identity of the medieval excommunication with the modern boycott. William Buller, the venison-stealer, was charged before W. Fitzherbert, canon residentiary, "in the

Penalty of suspension.

chapter-house publicly making a chapter," with being *ipso facto* excommunicate for having laid violent hands on Robert Pendereth, in a tavern, in mixed company of clerks and laymen. He did not deny the charge; whereon he was declared excommunicated, ordered to divest himself of his choral habit, "and not to eat or drink with his fellow vicars sitting at table with them, but to be served with necessary food by the vicars' servant while sitting by himself at table, either on the right or left hand." Six days later he appeared again before the chapter and was asked, "'Why he had disobeyed the order given him?' to which he not humbly but in an insolent spirit answered, 'Why do I pay the same for my food and table as the rest of my colleagues?' The canon said, 'I see you are a son of iniquity, and neither disposed to grace nor good manners nor good conduct.' Whereon the vicar fatuously said 'that he would not come to the chapter to learn wisdom or prudence.' Whereon the canon warned all the ministers of the church 'to avoid his company and not to hold any communication with him.'" The boycott was very quickly effectual. Next day "Sir William appeared before the same venerable canon, sitting as a court in the chapter-house, in tears, humbly begging pardon on his bended knees; whereon Master William seeing the same Sir William contrite for his monstrous crime and contumacy, satisfaction having been made to the injured party, he was absolved, and touching the sacred gospels he (the canon) enjoined him (the vicar choral) next Sunday with bare feet and uncovered head to walk before the procession carrying a wax taper in his hand, and before the image of the Blessed Virgin Mary, at mass, to say the penitential psalms on his bended knees." This was the regular form of penance in use at Southwell. We meet with none of the ferocious "fustigations" or floggings round the church, churchyard, or town freely resorted to at Ripon or Durham in the same period, especially against the woman in the case. Nor, on the other hand, are there any punishments of quite such a comic character as that resorted to at Wells in

Penalty of penance.

1511, when a vicar choral convicted of several adulteries was ordered "to paint one king before the choir door which is not yet painted, and if he escaped prosecution in the king's court, to paint another king not yet painted." This experiment seems to have been so successful that another chauntry priest having been ordered 'candle penance' for a similar offence, it is commuted to "painting the image of St. Michael and its canopy (tabernaculo)." Whether from the milder manners of the Midlands, or some other cause, Southwell steered a middle course, and adopted the mild but sufficient candle-and-sheet penance. It was, however, rarely inflicted on the staff of the minster, there being only four cases of it in the book, whereas whenever the woman was caught she got the full penance. Agnes, or Cristina, Saynton (she is called both in the same sentence) had to go for three Sundays "in front of the procession with the cross-bearer, with a wax candle worth a penny in her hand, with bare feet and legs (tibiis, *i.e.* bare from the knee downwards), clothed only in a loose shift (tunica soluta), with a loose towel on her head," while her companion Warsopp, after many warnings, was only suspended.

Estimate of results of visitations.

Such then was the state of the church and clergy of Southwell in the century preceding the Reformation. We know from such books as Mr. Fowler's edition of the Ripon Chapter Acts, and Mr. Reynolds's privately-printed Wells records, that things were no worse at Southwell than elsewhere. It is, indeed, sometimes suggested that such records do not show the real state of affairs; that the scandals are mere scandal, the malicious gossip and backbiting of small communities. If this were so, one might humbly wonder what good to the inmates or the world such malignant and nasty-minded communities were. But in truth it is not so. The most immaculate members of the community, those against whom little or nothing is alleged, are often the strongest in their evidence against their fellows. And if they were mere backbiters, the backbitten have a singularly lamb-like way of meeting the attack. As a rule, they submit without a recorded murmur to the warning or

the mild punishments imposed. In the great majority of the offences "detected," the offence is admitted by the offender promising to amend, or submitting to a warning.

Thus, at the Visitation of 1475, out of twelve accused, including two for unlawful wounding in church and chapter-house, ten submit to warning or punishment; one, accused of not accounting for surplus income of his chauntry, successfully defends himself by producing his foundation deeds; another, accused of felony, successfully goes to purgation, *i. e*, is acquitted, not after an examination of facts, but by the production of half-a-dozen of his colleagues as witnesses to character. In 1478, out of eighteen accused of offences, including dicing and sexual immorality, all but one submit to warning or punishment; one, accused of adultery, goes to compurgation successfully. All the "detecta" are echoed in injunctions issued by the chapter, clearly showing that the judges at least thought that "detecta" and "comperta," detection and conviction, were practically the same. At the Visitation of 1481, seventeen persons are "detected," mostly of light faults, mere shirking services, and no results are given. But are we to conclude that the proportion of guilty is any less? In 1484 seventeen are charged; all but five, including some grave moral offenders, are warned or punished. Of the other five we hear no more; but it is by no means clear they were not guilty or not warned or punished, as the records are very incomplete. We need not pursue the inquiry into later visitations, where sometimes the results are recorded, sometimes not. From the facts stated we may fairly infer that when it was said an offence is detected, and nothing is recorded to the contrary, in ninety-nine cases out of a hundred it was taken to be proved. Even in the infinitesimal number of cases in which successful purgation took place, we cannot attach any more importance to it as a proof of innocence than did the judges themselves,—men, as a rule, learned in the law and skilled in the practice of the busy and important Ecclesiastical Courts—who, purgation notwithstanding, in most cases warned the "not guilty" not to do it again.

Further, a large proportion of the worst cases in the record do not depend on "detecta" at all, but occur as "corrections," *i.e.*, the warning or punishment only is recorded. It is said it is as unfair to judge from a record of "corrections" what the state of the church was, as it would be to judge of the state of London from the reports of the police or divorce courts, and that there are black sheep in every flock. But, apart from the fact that statistics of police courts and divorce courts do shed considerable light on the state of society, the answer is that these visitations are not the records of a police court, in which only notorious or open offenders appear, at the instance of those who have suffered from them, but are the more or less unconscious revelations of a domestic forum, in which the whole society is brought under examination, and the informers are the friends and colleagues of the offenders. Besides, just as we can infer from the punishments meted out in police courts the relative heinousness attributed, for instance, to offences against the person as compared with offences against property, and the relative frequency of the matters charged, so we can infer from the sentences inflicted in this domestic forum the true view in which these offences are regarded. From this point of view we can only conclude that neglect of duty and sexual immorality were so common that they were never punished, except when some public scandal was created by them. And the reason why contumacy was so severely dealt with was that the chapter, being a public court, the very foundations of ecclesiastical power were shaken if its own subordinates were allowed to defy its authority. Moreover, these are the records of a picked section of society supposed to lead a higher life and to be an example to others. The true parallel to-day would be an inquisition on the masters of a public school or the dons at a university. We should be very much astonished to find anything like the record of *detecta et comperta* after such a visitation that we do here.

A further defence adopted is "*autres temps, autres mœurs.*" The manners of those days were not those of ours, and the Southwell clerks were no worse, even perhaps a good deal better, than

the laymen around them. No doubt the manners, perhaps even the morals, of those days were not those of ours. The ordinary middle-aged, middle-class citizen, still less the ordinary priest of to-day, is not found dicing, drinking, duelling, divorce-courting, duty-shirking. But it is not much of a testimony to the utility of faith, if the "ages of faith" have to fall back on the defence that the very priests of the altar were morally below the bulk of the vulgar of to-day. Whether the clerks or the laity were the worst in those days we have no precise means of knowing. All we can say is that it would not have been easy for the morals or the manners of Cartwright, Bull, Warsopp, Penkith, Lemyng, Vincent, and a host more, to be much worse than they were. Henry VIII. himself, with all the advantages and opportunities of his position, diced, drank, and qualified for the divorce court with no greater zeal than Gregory, or Nicholas Walton. But then Henry VIII. was not sworn to chastity nor endowed for holiness. Gregory, &c., were. And the question as it may well have presented itself to the reformers was not a nice interrogation as to whether the clergy or the laity were the most given to breaking the ten commandments, or any of them, but whether it was worth while to appropriate huge endowments, bearing an enormous proportion to the whole national wealth, to diverting from the ranks of producers and workers a crowd of some of the most intelligent men of the time, and to paying them for duties which they did not perform, and for a life of devotion and self-restraint which they did not, in fact, lead. They may well have thought it was worse than wasteful to endow a special corps of guides to the stars, who were mostly to be found in the nearest public-house.

Secular canons compared with monks and regular canons.

A further question presents itself whether the secular colleges were worse than their monastic rivals. To this question Dr. Jessopp's work supplies a partial answer. Norwich was a cathedral of monks instead of secular canons, to whom the bishop visiting was an outside power to be kept at arm's length and to be told no more than could be helped. Yet Bishop Goldwell's visitation in 1492 told very much the same tale as the Southwell visitations. Women stay all night

in the monastery; the plate is sold; they talk in choir, cloister, and dormitory; the master of the altar (corresponding to the Southwell sacristan) does not sleep in the church; the sub-sacrist spends his money in extravagance, and is scandalously familiar with the tailor and his wife; chauntry priests are not paid; the choir is not decently served; the monks wander about the church and close, and talk with women of ill fame; no monks are sent to the university. So much for the Cathedral Benedictines. At Wymondham Abbey, also Benedictine, the divine offices are not properly celebrated, the monks are active tradesmen, they hunt and hawk, they do not go home in proper time, the buildings are not kept in repair, the monastery is robbed, the abbot renders no accounts. Similar complaints at Bekenham Priory, especially "of the sub-prior and the frequent visits of Isabel Warner."

Take, again, the visitation by Bishop Nikks, formerly canon of Southwell, in 1514. Four priors of cells plead non-residence as an excuse for knowing nothing about their charges. At Norwich Cathedral itself there are only thirty-eight monks instead of sixty; the chauntries are not served; divine service is not properly kept, specially by sub-prior and third prior; one monk has had a child born to him; sub-prior and three others suspect with sub-prior's servants; the third prior says women have suspicious access to the monastery. It is found, generally, that religion and chastity are not observed, the sub-prior setting a bad example.

At Walsingham, a priory of those "regular canons" for whose superior sanctity fashion at one time ousted the poor secular canons, the whole place is ruled by Jane Smyth, wife of one of the prior's servants, who wears gold rings on her fingers, and is able to ride to Canterbury on the prior's horse; while John Smyth, her husband, is said to be worth 500 marks. The prior struck a labourer and killed him; he keeps a fool, whom he dresses up in a surplice and makes march in the processions. Many canons imitate their prior; they sit up drinking all night, frequent suspicious females, climb over the convent walls at night, and sleep at matins, when they go to them at all. The prior had threatened any one who gave evidence.

At the Benedictine St. Benet's Hulme, there was a conspiracy to tell no tales; but some very odd tales are told of the prior and his robberies of the convent, and goings on with various married women; very often there is nobody fit to celebrate mass. At Wymondham similar tales are told of the prior, camerarius, and others. At Augustinian Westacre, Thetford, and Cluniac Bromehill, the same; in the latter the laundress rules the prior and convent as Jane Smyth did at Walsingham. The nunneries seem to be better, but at Flixton the prioress imitates the priors, and in two other cases evidence of immorality is given. On the other hand in only one college, that of Tompston, are similar complaints made against the master.

It is evident, therefore, that at the very least it is a case of pot and kettle between secular and regular. As far as the evidence goes, it would seem the regulars have the worst of it, owing probably to the greater powers and consequent temptations of the priors. It may be added that there are more hints of the worst crimes of the "black book" in the Norwich than there are in the Southwell Visitations.

After reading these records we cannot help feeling that whatever may be the actual facts as to the compilation of the "black book of the monasteries," and whatever the character of the visitors or the visitation, there was certainly no lack of materials out of which a dozen decently sharp lawyers could frame and prove a damning indictment, and compile books very black indeed. Making every allowance for difference of manners, how long would the universities remain, if at a visitation six heads of houses were found to be robbing their colleges, and living scandalous lives? Where would the colleges be if their heads were found to have let their young men climb out of college, to have plundered their fellows, and allowed their laundresses or their porters' wives to reign in their lodgings, while even the head of the Ladies' Colleges was not above reproach? Yet if we want to realise the state of the collegiate churches or religious houses in the 15th century that is the kind of picture we have to present to our minds.

Was the Church degenerate?

It cannot, however, be said that it was a degenerate and specially wicked age. The records of Southwell, the records of Beverley, the records of Chichester and Wells show precisely the same state of things in the 13th and 14th centuries that existed in the 15th and 16th. The very earliest statutes of Southwell reveal exactly the same evils as the latest entries in the register. The quarrelling which was so conspicuous among the brethren, "dwelling together in unity" there, was the first thing aimed at by the first words of the statutes of 1248, to which reference is made in the first "correction" of a vicar choral on page 8, as the statute which begins, "But." The many Agneses, those wolves under the name of lambs, who frequented Southwell, were aimed at by the statute of the same edition "ceterum si propter incontinentiam." The shirking "hours," and specially matins, is an evil specially provided for by the same statute, and a penny fine for absence enacted. Even the tavern-haunting is specially mentioned and prohibited. As early as 1264 we have an entry in the White Book of the misbehaviour of a vicar choral with *mulierem solutam*, met by the usual inefficient method of a warning not to do it again. He is indeed suspended for eight days, but that is all. In 1293 (after a visitation, be it observed) the first injunction is "that the vicars and clerks abstain for the future from talking and laughing in the choir, especially when they are bound to give constant attention to the divine service; and if having been warned and rebuked by the chapter they have neglected this, let them be forthwith expelled from the choir." At Beverley, Wells, and Lincoln it would be easy to trace the same flow of complaints right down the stream of time, whether of canons, vicars, or chauntry priests.

In William of Wykeham's statutes for Winchester about 1400,[a] we have his authoritative and remarkable statement that nowhere are the rules of founders observed. "Moreover we have in our

[a] They were sworn to first in 1400, but it would seem that they had been made and revised before then. The New College, Oxford, statutes, which contain the same words, were first sworn to in 1390.

time diligently examined the traditions of ancient fathers and the various approved rules of saints, also the manifold professors of those traditions and rules, but (as we are sorry to say) nowhere now, as of old, have we found rules, ordinances, and statutes observed by their professors in accordance with the intention of the founders," and, he says, he considered long whether it would not be better to bestow his goods on the poor himself than to "entrust them to the improvident through the ages" (usibus[a] imprudentium attribuere, seculo durante). But, being anxious for education, he finally determined to give them for the relief of "poor scholars, clerks, in the schools," and embarked on the fruitless task of trying to ensure the stability of his statutes through all time by imprecations on those who interpreted them in any but their literal sense, or tried to alter them. Vain hope! In two centuries and a half the ten priest-fellows of his magnificent chauntry—for Winchester College, as distinct from Winchester School, was nothing else—had nothing in common with the priest-fellows of his statutes, except in the receipt of pay.

It is owing, we may suppose, to the fact that these failures had gone on so long and nothing had happened, that we find not the least trace in the register of any anticipation of the Reformation. It is indeed, at first sight, remarkable how little we hear of the Wars of the Roses which were going on during the first part of the period or of any of the external events of the world around. We dimly see Edward IV. presenting one person to a prebend, and Henry VII. another, but except for the fact that the imprisonment of Archbishop Neville, the king-maker's brother, produced an internal convulsion owing to the feudal obligation on the canons to assist their archbishop and so caused it to be noticed in the register, the whole period might have been one of profound peace. And no doubt the Wars of the Roses made but little difference to the ordinary daily life of the clerical non-combatants of the Prebendage, as the minster portion of the little country town of Southwell was

[a] Usibus is, no doubt, used in the sense which it bore till the Statute of Uses, for what we now call "trusts."

called. It is just possible that the fierceness of the fights of the vicars choral, and the prevalent practice of carrying daggers, and other arms of aggression, may be a reflex of the violence and bloodshed which overwhelmed the outer world. But it may be supposed the daily services went on, as the daily tillage of the fields went on, except where the war actually broke out hither or thither in its erratic course, just the same. The alternate triumphs of the White or Red Rose only meant that the prebends were packed with the lawyer partisans of one side or the other.

More curious is it to find no breath of the Reformation in the book. Not an entry would lead us to suppose that there was any great change in the air. Even in the wills, where at least we should expect some indication of change of feeling or attitude towards the old religion, there is no perceptible alteration until the Reformation is already a half-accomplished fact. The earliest will recorded here, that of Custance, a chauntry priest, who made his will in 1470 and died in 1480, is not more full of legacies in support of the system than that of William Ynkersoll, chauntry priest at the end of the fateful year 1535. It is easy to understand that laymen like Robert Nevyll of Ragnall, in 1527, or old ladies like Agnes Barra, in 1525, who saw the thing from outside, should crowd their wills with legacies for masses and dirges, torches and tapers, to friars and chauntry priests, and that they should have wished to be admitted, "to the brotherhood" of the Gray Friars or the Vicars Choral. But how William Custance, who saw it from the inside, could have bequeathed 6*s.* 8*d.* "to the brotherhood of the Vicars Choral, to be received amongst them;" how Richard Worsley, chauntry priest, could have cared to have his brethren to say his exequies, "with the morrow mass two and two, at the price of 3*s.* 4*d.*," or to direct his name to be mentioned by the parish vicar, every year for three years, at 4*d.* a year; above all, how John Wyvell, vicar of North Leverton and ex-vicar choral, could, in 1523, not only give "a silver spoon, or else 3*s.* 4*d*," to every priest present at his "burial, and at the eighth day" to "say

The wills.

David psalter for his soule," but also institute a chauntry priest for himself, it is really hard to explain, except by force of habit, custom, and example. Perhaps they hoped that their particular chauntry priest would sing his masses, or their particular Black Canons, or White Friars, or what not, would do their trentals or obsequies, and not neglect them. Or probably, though by their conduct they showed they but half believed in the utility of the multiplication of services, yet, like the sceptical Bishop in St. Praxed's church, they still believed in it enough to think it worth while to do their best to obtain their share.

The influence of the Reformation, however, on bequests for "pious uses," when it did begin, is very marked. The will of Robert Blaunch, vicar choral, in the end (February) of 1536, contains not a single bequest of the kind; the will of Edmund Hunt, of Normanton, 17 April, 1537, a rich man and lessee of the prebend of Normanton, contains only a simple legacy of 3*s.* 4*d.* to the parish vicar; no torches or tapers, or exequies or masses, are mentioned. The will of William Arnall, of Southwell, in the end of 1541, may be well contrasted with that of a member of the same family in June, 1521. In the earlier will is a direction to sell sheep "to the sum of 46*s.* 8*d.*, and that sum of money I give and bequeath to a priest to sing for my wife and me, as long as it will last. Also I give and bequeath two ewes and two lambs to find a light burning upon the sepulchre at Merton" (where he lived) "never to be put forth from Good Friday that" (*i.e.* when) "candles be lighted upon the sepulchre, unto the resurrection on Easter Day in the morning, burning with it the other days following. And I will that my wife find a light the next Good Friday following, of the same manner, of her own cost. Also I owe five strikes of barley to the church of Morton, the which I will that it shall be made a quarter," and the whole residue is bequeathed, as was custom and law, to his executors "to dispose for the health of my soul." In the later will we have only, "I bequeath to the highways of Easthorpe 6*s.* 8*d.* . . . to my ghostly father 12*d.*, to Our Lady at the high altar 12*d.*," and the bequest of residue is to his son, instead of to

his executors for the health of his soul. From which we may fairly infer that the laity were not sorry to be relieved of the burden of gifts to pious uses.

Here we must say farewell to the collegiate church of Southwell. To trace its fortunes further in detail would be to exceed limits already exceeded. Suffice it to say that though it and all its belongings were surrendered to Henry VIII. in August, October, and November, 1540, by the archbishop, the chapter, the individual canons, the vicars choral, and the chauntry priests jointly and severally: it was seemingly suffered to go on as before until 1543, when by a special Act of Parliament it was legally re-established. This Act enacted "that the colledge and church collegiate of Southwell . . . shall stande and bee in his hole perfecte and essentiall estate in all degrees and in such manner and forme to all intents or purposes, as it was or stood, the first day of June, in the 32nd yere of the reigne of our sovereign lord the king, or at anie time before, and shall remaine, continue and be for ever, a perfecte bodie corporate by the name of the chapter of the collegiate church of the Blessed Marie the Virgine of Southwell, in the countie of Nottingham." All its property and officers, including lamps, obits, chauntries, and chauntry priests, were restored. Southwell. 1540-1841.

At this time it is clear from a document, said to be in Henry's handwriting, printed by Strype (*Mem.* II.), in which Southwell, with other places, is set down as a new bishopric to be erected for Derby and Notts, that Henry VIII. intended to preserve it and its revenues intact, or even augmented. The revenue is set down at £1003 a year, of which one-third for the bishop, who is designated in the person of Dr. Cocks. But the necessities of the games of hazard and of war were too much for Henry's virtuous resolutions, and the bishopric of Southwell had to wait for near three centuries and a half. Meanwhile the college itself has been twice dissolved. In 1546 and 1547 came the Chauntries Acts, which not only swept away the chauntries as superstitious uses, but swept away also the colleges and the hospitals and the guilds, thus striking a deadly

blow at the same time at education, provision for the aged, and free municipal institutions. In the rush of the tempest Southwell was swept away. In 1548 the church was continued as the parish church on the express petition of the parishioners, the holder of the Sacrist prebend, John Adams, being made parish vicar with a salary of £20, his vicar choral, Matthew Tort, with Robert Salwyn, who was the parish vicar, being made "assistants to the cure" at £5 a year each. The same petition having asked that "our gramar scole maie also stande with such stipende as apperteyneth the like, wherein our poore youth maie be instructed and that also by the resort of their parents we his grace's poor tenants and inhabitants there, maie have some relief,"—words which show it must have been a boarding as well as a day-school—this also was continued at a salary of £10 a-year, by the same commissioners, Sir Walter Mildmay, founder of Emmanuel College, and Robert Keilway. Most of the property of the college was granted to Beauchamp, Earl of Warwick, and from him, fortunately for Southwell, a large part of it went to John Beaumont, Master of the Rolls, who fell into disgrace, and by Act of Philip and Mary in 1557 it was revested in the Crown in part discharge of his debts. The banished prebendaries, or some of them, were then allowed to return, and an information (probably collusive) was laid against them in the Exchequer for trespass. Judgment was given in favour of the prebendaries, on the ground that the re-foundation by Henry VIII. brought the college within the exception to the Chauntries Act, in favour of all lands granted by him since 1540.

Mr. Dimock, in a paper read before the Lincoln Architectural Society in Southwell in 1854 (Associated Architectural Societies, vol. 3) worked up a great deal of righteous indignation against "the plunderers of the church" on the ground that it was only by gross illegality that Southwell was treated as within the Chauntries Act, because it was not a college, but a collegiate church. This was, however, a waste of good anger. All collegiate churches were legally speaking colleges. Southwell was certainly

a college, as much as Westminster Abbey or Christ Church are colleges now. It is odd that Mr. Dimock, who had studied the registers, should have thought otherwise, as before 1540 Southwell is constantly spoken of in wills as "the college of Southwell," and in the refoundation Act of 1543 it is expressly called "the college and church collegiate." If it was not excepted through the refoundation in 1543, it was clearly within the Chauntries Act; and it is certainly an arguable question, whether it was excluded under s. 37 of the Chauntries Act, by the refoundation.

However, the question was at all events decided in the way required by the powers that were, first Philip and Mary, and then Elizabeth, and was upheld in the many suits undertaken by the chapter to recover their property in the court of the Council of the North, in the Assize Courts, and the Court of Chancery. The sixteen prebendaries therefore came back, or rather had the right to come back, for in fact they remained even greater absentees than before. New statutes were made under the Great Seal in 1585, when the sixteen vicars choral, being now allowed to marry and live cleanly, were wisely reduced to six in number; of whom one was parish vicar, and another, grammar schoolmaster. The thirteen chauntry priests disappeared as "superstitious uses," though the chapter rather cleverly managed to retain their lands, which were clearly vested in the Crown. They were much molested in enjoyment of their property, however, and had to get from James I. a new charter of confirmation. After 1693, more than the old difficulty in getting residentiaries being felt, all sixteen canons took it in turns to reside for a year, that is, for a quarter of a year. And so the college continued intact down to the year 1841, when the Ecclesiastical Commissioners Act again disestablished and disendowed it; and a republic, which had survived the shocks of the attacks of Henry VIII. and Edward VI., of Thomas Cromwell and Thomas Cranmer, fell before Sir Robert Peel's Ecclesiastical Commission. So, since

1876, when the last canon died, nothing has remained of this immemorial institution but its ancient grammar school;—for which the Elizabethan stipend of £22 is still considered by the Ecclesiastical Commissioners an adequate endowment.

Southwell Cathedral, 1884.

In 1884 the church became a cathedral, but it has no college of canons. The bishop has indeed been installed there, not as bishop, but (alack! the unhistorical and unheard-of innovation!) as dean, with the rector of the parish as sub-dean, and other clergy in the old stalls. As the occupier of Thurgarton Priory, he might more appropriately, and with less breach of historical fitness, have been installed as prior.

The last of the old college.

It is just a question, however, whether some spark of the corporate life of the old college, some *scintilla juris*, is not still alive in the person of the Rev. R. F. Smith, the last of the vicars choral, though it is to be feared that, under the Elizabethan statutes, he is rather an officer than a member of the corporation. To him I have to give my sincere thanks for the kindness with which, as librarian, he has allowed me access to the archives, and also for much valuable information, and help.

Thanks.

I have also to thank the Rev. Canon Raine for having allowed me the use of the late Mr. Dimock's MS. translation of the White Book, which has been of the greatest possible assistance in references; the Rev. Christopher Wordsworth for much help, and for a sight of the introduction to Mr. Bradshaw's work on the Lincoln Cathedral Statutes, which he is editing; the Rev. Dr. Cox, for having kindly searched the York Archiepiscopal Registers for me; Mr. W. H. St. John Hope, of the Society of Antiquaries, for much assistance.

LIBER ALBUS.

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(1469—1542.)

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* This is apparently written here as a precedent for the establishment of Bleasby vicarage.
† Not printed. It should have been.

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* The only mention of Wolsey in the book.

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VISITATIONS AND MEMORIALS OF SOUTHWELL MINSTER.

Visitations and Corrections.

A.D. 1469.

p. 194.[a]—Dominus[b] Thomas Gurnell Vicarius Choralis Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell Eboracensis Dioceseos de mandato venerabilis Capituli ejusdem ecclesiæ citatus erga diem Veneris nonum viz. mensis Novembris Anno Domini millesimo cccc^mo^ lx^o^ ix^o^ ad comparendum coram eodem venerabili Capitulo in domo capitulari dictæ ecclesiæ collegiatæ Beatæ Mariæ Suthwell, et respondendum quibusdam articulis mera motione ipsius Domini Thomæ Gurnell salutem concernentibus, sibi ex officio mero dicti Capituli objiciendis; eisdem die loco anno, Indictione tertia,[c] Pontificatus sanctissimi in Christo patris et Domini nostri Domini Pauli, divina prudentia Papæ, secundi anno sexto,[c] coram venerabilibus viris Johanne Wraby et Ranulpho Bryd Canonicis Residentiariis ejusdem ecclesiæ capitulariter congregatis et Capitulum ibidem facientibus personaliter comparuit: objecto que primo per eosdem venerabiles viros prædictos Domino Thomæ quod ipse Dominus Thomas nonnulla res et bona domorumque utensilia quæ fuerunt bonæ memoriæ Johannis Terold canonici, dum vixit Residentiarius, dictæ ecclesiæ collegiatæ nuperrime

Friday, 9 [10] Nov. 1469. 6 Paul II.

Sir Thomas Gurnell, vicar choral, summoned to appear before John Wraby and Ranulph Byrd, canons residentiary in chapter assembled, on the day stated,

for taking possession of the goods of a defunct residentiary, though they were under sequestration by the chapter.

[a] This and the subsequent entries seem to refer to delinquencies detected at the visitation by the chapter held in the year 1469. The visitation itself is not reported.

[b] I translate Dominus, which is the title invariably given to the vicar choral and parochial and chantry priests, and apparently to all persons in orders, by "Sir," which is the usual translation at that time. I shall not repeat the title, which must be understood.

[c] This is the only instance in the Register in which either the Indiction or the year of the Pope is given.

A.D. 1469.

defuncti infra jurisdictionem dicti venerabilis Capituli existentia, quæ etiam res bona et domorum utensilia sub auctoritate dicti Capituli ex certis causis justis legitimis id Capitulum moventibus interposita fuerant sequestro, absque auctoritate quacumque, saltem in hac parte sufficienti vel legitima, temere præsumpsit administrare et de eisdem disponere pro suæ libito voluntatis, sequestrum hujusmodi in eis interpositum temere violando, in animæ suæ periculum, grave ac exemplum plurium; Quibus venerabilibus viris Capitulum sic facientibus idem Dominus Thomas Gurnell absque intervallo elato animo respondet, dicens se nolle ipsi articulo seu alicui ipsius particulæ respondere; neque ipsos venerabiles viros in ipsius judices admittere, seu in eos aut[a] suos judices quoquo modo consentire; sed eos ad tunc et eorum examen ore tenus sprevit, recusavit, et contempsit, præfatum venerabilem virum Dominum Ranulphum Bryd falsum recusatum presbyterum tunc ibidem vocando, supradictum que alterum venerabilem virum Dominum Johannem Wraby eidem Domino Ranulpho in sua falsitate faventem publice asserendo, aliaque enormia contumeliosa et opprobriosa verba contra eosdem venerabiles viros, capitulum ut præfertur facientes, irreverenter proferendo. Et quanquam idem venerabiles viri dictum Dominum Thomam Gurnell in virtute (p. 195) obedientiæ sibi per eum debitæ et factæ quod a verbis hujusmodi desisteret, ac objectis sibi per idem Capitulum ad tunc fideliter responderet, primo, secundo, et tertio, peremptorie et sub pœna juris monuerant, ipse tamen Dominus contumaci spiritu ea se nolle facere respondit. Unde idem venerabile Capitulum eundem Dominum Thomam Gurnell, propter ipsius manifestam rebellionem et contemptum in præmissis, ab habitu suo chorali suspendebat tunc ibidem per decretum, Inhibendo eidem Domino Thomæ tunc ibidem ne ipso habitu de cetero verteretur donec graciam dicti Capituli obtinuerit, sub pœna excommunicationis majoris in ipsius personam canonice fulminandæ. Præsentibus tunc ibidem discretis viris Dominis Thoma Urkyll et

Gurnell, with arrogant mind, promptly says he is not going to answer to the charge or any part of it, and refuses to take the chapter for his judges; calls the Venerable Ranulph Byrd a false priest, and publicly asserts that the other venerable man, John Wraby, abets him in his falsity, with other irreverences. After three warnings Gurnell remains contumacious, and is suspended from his choir-habit and inhibited from wearing it on pain of the greater excommunication. Present: Thomas Urkyll and Richard Roper, Vicars

[a] It is written "aut suos" but it should be "ut suos."

A.D. 1469.

Ricardo Roper Vicariis Choralibus dictæ Ecclesiæ Collegiatæ Gardianisque sive Iconomis ejusdem ecclesiæ testibus ad præmissa vocatis et rogatis, meque Roberto Skayff clerico notario publico dictique venerabilis Capituli actorum scriba et registrario. choral and church-wardens or bursars of the church, and "me" Robert Skayff, clerk, notary public and chapter clerk and registrar.

Subsequente que die Sabbati proximo x^mo viz. dicti mensis Novembris, prefati venerabiles viri Dominus Johannes Wraby et Ranulphus Bryd in dicta domo Capitulari personaliter existentes, et capitulariter congregati ac Capitulum ibidem facientes, dictis Dominis Thoma Urkyll et Ricardo Roper ad tunc personaliter præsentibus conjunctim et divisim mandaverunt, quod citarent, seu eorum alter citaret, peremptorie præfatum Dominum Thomam Gurnell, quod compareret coram eis in domo capitulari prædicta die lunæ proximo tunc sequente, causam rationabilem si quam haberet aut dicere sciret, quare, pro eo, quod ipse Dominus Thomas Gurnell, post et contra decretum suspensionis ipsius Domini Thomæ ab habitu suo chorali prædicto, ac inhibitionis inde factum in choro dictæ Ecclesiæ Collegiatæ, habitu suo chorali prædicto tempore celebrationis divinorum die Veneris supradicto, ipso que instante die Sabbati, rebellione et offensione publice utebatur, pro manifesto contumace, mandatorum que dicti Capituli contemptore pronunciari; ac pro ejus manifestis contumacia offensa rebellione et contemptu in præmissis excommunicari, et pro excommunicato publice nuntiari, non deberet, in forma juris allegaturus propositurus et ostensurus et juri per omnia pariturus. The following day (10 Nov.) the residentiaries in chapter assembled order Urkyll and Roper to cite Gurnell to appear next Monday to show cause why he should not be excommunicated for having worn his habit in spite of the injunction in that behalf.

Quo die lunæ adveniente xii° die dicti mensis Novembris anno Domini Indictione et Pontificatu supradictis, coram venerabilibus viris Johanne Wrabyet Ranulpho (p. 196) Bryd, Canonicis Residentiariis supradictis, in domo capitulari dictæ ecclesiæ collegiatæ Beatæ Mariæ Suthwell capitulariter congregatis et capitulum ejusdem ecclesiæ publice facientibus, comparuit personaliter præfatus Dominus Ricardus Roper, et vivæ vocis suæ oraculo eosdem venerabiles viros, capitulum sic facientes, publice certificavit, quod ipse, juxta vim formam et effectum mandati sibi et Thomæ Urkyll convicario suo facti, Dominum Thomam Gurnell, Vicarium Choralem dictæ Monday, 12 [13] Nov. Roper appears and says he has cited Gurnell according to the mandate laid on him and his covicar by the chapter.

A.D. 1469.

Ecclesiæ Collegiatæ de Suthwell, peremptorie citaverat quod compareret ipsis die lunæ et domo Capitulari coram venerabili Capitulo, ad allegandum proponendum et ostendendum in omnibus et per omnia juxta et secundum formam et tenorem mandati sui supradicti. Qui quidem Dominus Thomas Gurnell, de mandato dicti venerabilis Capituli publice ad tunc præconizatus, coram eodem Capitulo personaliter comparuit, et aliquam causam dicere in præmissis proponere vel allegare non curavit; sed ut prius, dicto die Veneris supradicto, coram dictis veneralibus viris asseruit se in eos ut ejus judices noluit consentire, sed se velle asseruit dicto habitu suo Chorali uti et gaudere, eorum decreto inhibitione in hac parte factis in aliquo non obstantibus. Et super hoc idem venerabile Capitulum dictum Dominum Thomam Gurnell, manifestum contumacem rebellem et inobedientem, in contemptu pronunciavit; et pro ejus manifestis contumacia et offensa contemptu rebellione et inobedientia in præmissis et in scriptis excommunicavit, et pro excommunicato publice nunciari et declarari decrevit tunc ibidem. Tenor vero ipsius excommunicationis et decreti sequitur in hæc verba.

Gurnell appears but does not care to show cause, and says he will use his habit notwithstanding the inhibition.

The chapter pronounces him contumacious and excommunicates him.

The form of excommunication.

In Dei nomine Amen. Nos Johannes Wraby et Ranulphus Bryd Canonici Residentiarii hujus Incliti [a] Ecclesiæ Collegiatæ beatæ Mariæ Suthwell in hac domo Capitulari ejusdem Ecclesiæ capitulariter congregati et Capitulum ejusdem publice facientes Te Thomam Gurnell Vicarium Choralem ejusdem ecclesiæ, pro eo, quod tu monitionibus inhibitionibus decretorum et mandatis nostris legitimis parere et obedire non curasti, sed rebelliter contempsisti, manifestum contumacem rebellem et inobedientem fuisse et esse pronunciamus; ac te pro tuis manifestis contumaciis offensis rebellione contemptu et inobedientia contra nos factis et illatis excommunicatum et pro excommunicato publice nunciari decernimus et declaramus formaliter et in his scriptis: præsentibus tunc ibidem præfatis dominis Thoma Urkyll et Ricardo Roper meque Roberto Skayff supradictis.

[a] Sic for inclitæ.

A.D. 1470.

p. 193.—xxiii° die mensis Junii Anno Domini millesimo cccc^mo septuagesimo, Dominus Thomas Clerk Vicarius de Blithworth purgavit se cum sexta manu tam clericorum quam laicorum, super eo et eo viz. quod Agnetem Querynghame carnaliter non cognoverat, post quam eam purgationem legitime factam venerabilis vir Johannes Wraby, capitulum faciens, restituit dictum Dominum Thomam suæ bonæ famæ publice per decretum; et monuit eundem sub pœna xl^s. quod dictus Dominus Thomas abstineret se a consortio dictæ Agnetis in omni loco suspecto.

23 June, 1470. Thomas Clerk, Vicar of Blithworth, purges himself of a charge of misbehaviour with Agnes Querynghame, is restored to his good fame but warned under penalty of 40s. to abstain from Agnes' society.

p. 134. xvi^to die mensis Augusti Anno Domini millesimo cccc^mo septuagesimo.[a]

Correctiones Vicariorum et aliorum Ministrorum.

p. 130. xxii^do die mensis Augusti [b] Dominus Johannes Warsopp Vicarius Choralis, quia negligenter sæpius invigilat curæ chori, per Capitulum primo fuit monitus quod vigilancius cum diligencia inposterum observet cursum chori et sectam [d] ejusdem; sub pœna statuti quod incipit "ceterum."

22 Aug. 1470. John Warsopp, vicar choral, warned a first time for shirking choir[c] on pain of the statute which begins "But."

xxiii° die mensis Augusti dominus Stephanus Clerk fuit primo monitus per Capitulum quod melius observet sectam Chori, sub pœna suspensionis ab officio et beneficio, trina monitione precedente.

Stephen Clerk warned first time to keep choir, on pain of suspension after the third warning.

Dominus Thomas Tykhyll presbiter Cantarialis [e] per Capitulum

Thomas Tykhyll,

[a] This entry was never completed.

[b] The year appears from one of the subsequent entries relating to Gurnell.

[c] For the frequent complaints of neglect of attendance at choir services and coming late thereto, I have been able to find no apter or shorter expression than the words in use at Winchester of "shirking" chapel, or coming "tarde" or "tardy."

[d] "Sectam chori"=suit of the choir. Secta is a word adopted from the manorial courts; attendance at choir being regarded as "suit and service" at the Lord's court.

[e] "Chauntry priest." It is not common to find the chauntry priests described thus. They are more often called shortly "cantaristæ," and Canon Dixon in his "History of the Church of England" calls them therefore "cantarists." I have used the name by which they are best known.

A.D. 1470.

chauntry priest, warned to keep choir.

primo monitus erat die supradicto quod melius observet sectam chori; sub pœna suspensionis ab officio et beneficio, trina monitione precedente.

Thomas Ledenam warned to keep choir.

Dominus Thomas Ledenam dicto xxiii die mensis Augusti per Capitulum monitus erat primo, quod melius servet sectam chori: sub pœna suspensionis ab officio et beneficio, trina monitione precedente.

W. Barthorp[a] warned to keep choir.

Dominus Willelmus Barthorp monitus erat eodem die viz· xxiii° die mensis Augusti primo per Capitulum quod melius servet sectam chori: sub pœna suspensionis ab officio et beneficio, trina monitione precedente.

John Warsopp apologises for insulting the chapter on St. George's day.

Die Dominica ante festum Sanctorum Philippi et Jacobi, Dominus Johannes Warsopp submisit se gratiæ Capituli, pro eo, quod ipse verba contumeliosa protulit festo Sancti Georgii contra eundem; sub hac forma: quod [si] de cetero delinquat puniretur secundum statuta.

p. 131. xxiii° die mensis Augusti anno Domini millesimo cccc^mo^ septuagesimo. Magister Thomas Gurnell per Capitulum monitus erat primo, quod prebendam de Normanton ut firmarius non occupet *nec est procurator*,[b] trina monitione præcedente, sub pœna suspensionis ab officio et beneficio, contra ecclesiæ statutum et indenturas inde confectas Capitulo re et verbo dimittere et realiter tradere.

Gurnell warned a first time against farming the prebend of Normanton; ordered to pay his procuration of the prebend to the chapter; does so on his bended knees, but continues to occupy the farm.

Et quod procurationem pro prebenda de Normanton infra duos dies proximos et immediate sequentes, sub pœna sequestrationis fructuum ejusdem, solveret: quam procurationem secundum præceptum Capituli humiliter, flexis genibus, solvit in Capitulo.

Warned a second time, 27 Aug.

Et quia dictus Magister Thomas Gurnell, non obstante prima sua monitione, dictam firmam de Normanton occupavit, die Martis viz. xxvii° die mensis Augusti, secundo monitus erat, sub pœna statuti, quod dictam firmam ulterius non occuparet. Et dictus

[a] W. Barthorp was a chauntry priest and deputy acting grammar-school master. See *post*.

[b] Crossed out in original.

A.D. 1470.

Magister Gurnell post dictam monitionem asseruit publice in Capitulo quod dictam firmam ulterius occupare voluit: ex quo tertio monitus erat quod dictam firmam sub pœna suspensionis ab officio et beneficio minime occuparet, sed magis divinis in Choro insisteret et vacaret.

Says he will hold it.

Warned a third time, and to keep choir better.

Dicta monitione tertia sibi facta non obstante, dictus Thomas Gurnell pluries, contra monitionem sibi factam, divinis in Choro non vacavit, sed contra monitionem tertiam per Capitulum sibi factam dictam firmam occupavit, tenuit, et custodit, cum suis bigis et equis et servientibus conductis vehendo fructus prebendae de Normanton pertinentes, et cetera omnia quæ ad dictam firmam pertinent exercendo, licet in Capitulo publice promisit quod eandem firmam dimitteret et ulterius non occuparet.

Nevertheless occupies the farm, with his waggons, horses, and hired servants, carrying the crops of the prebend, spite of his promise to the contrary.

Et quia realiter etiam dictus Thomas Gurnell publicus negociator existit, exercendo negotia secularia in emendo silvas et alia mercimonia ut carius vendat, quod de facto facit, canonum instituta et laudabilia consuetudines et statuta hujus inclyti Collegii contemnendo, ac etiam venerabilibus viris Capitulo, ordinariis suis, verbis contumeliosis opprobriosis et inhonestis, tam in Capitulo quam extra, proferendo inferendo et prædicando elato spiritu et contumaci: Ac etiam arma invasiva, tam in ecclesia quam extra, ad verberandum ministros ecclesiæ sive gestriendum et insidiandum et se verberare minando, in animæ suæ periculum, aliorum exemplum perniciosum, et scandalum dicti Collegii et ministrorum ejusdem; matura deliberatione propter hæc et alia enormia statutis nostris contraria Nos Johannes Wraby Ranulphus Bryd Willelmus Worseley et Johannes Hardyng, Canonici Residentiarii, capitulariter congregati et Capitulum facientes dictum Thomam Gurnell ab officio et beneficio suis decernimus fore suspendendum et a Choro rejiciendum, nunquam ad aliquod ministerium in dicta ecclesia faciendum admittendum; monendo eundem Thomam sub pœna excommunicationis quod habitum ulterius non gerat, et in omnibus nostris mandatis pareat cum effectu.

Because T. Gurnell is a public trader carrying on secular business, insults the chapter, his Ordinaries; carries arms of aggression and threatens to beat or stab the ministers of the church; Sentence by chapter, Wraby, Bird, Hardyng, Worsley, Residentiaries, suspends Gurnell from office and benefice, and injoin him against entering choir or wearing his habit.

Undecimo die mensis Septembris prædicti venerabiles viri Johannes Wraby Ranulphus Bryd Willelmus Worsley et Johannes

11 Sept. Excommuni-

A.D. 1470.

Excommunication fulminated by the chapter for continued contumacy and disobedience.

Harding Canonici Residentiarii in domo capitulari ejusdem capitulariter congregati, coram cunctis fratribus de habitu tam Vicariis quam Capellanis Cantariarum cum aliis ministris, sententiam contra dictum Dominum Thomam Gurnell in scriptis redactam juxta tenorem antedicti processus fulminaverunt, sub hac verborum forma:

Form of sentence.

In Dei nomine Amen. Nos Capitulum Ecclesiæ Collegiatae Beatæ Mariæ Suthwell, Quia Dominus Thomas Gurnell, Vicarius Choralis prædictæ ecclesiæ, juxta statuta laudabilia et consuetudines ecclesiæ prælibatæ legitime monitus quod firmam prebendæ de Normanton ulterius non occuparet, Idem tamen dominus Thomas suæ salutis immemor, licet asseruit se prædictam firmam re et verbo dimittere, eandem tamen firmam realiter tenuit et custodivit cum biga equis servientibusque suis, fructus dictæ prebendæ pertinentes vehendo inhorriando et omnia alia ad dictam firmam pertinentia exercendo, in animæ suæ grave periculum aliorum que perniciosum exemplum, statutis nostris contraveniendo ac perjurium incurrendo: Et quia etiam idem dominus Thomas publicus negotiator existit, contra canonicas sanctiones publice negotiis secularibus immiscendo, silvas et alia commercia illicita ut carius vendat comparendo et exercendo, ita quod divinis obsequiis inherere et sectam Chori facere minime possit ut tenetur: Ac etiam quod nobis ordinariis suis tam in ecclesia quam extra verba opprobriosa contumeliosa et inhonesta sæpe sæpius sæpissime intulit, protulit, publice prædicavit; necnon arma invasiva, tam in ecclesia quam extra, ecclesiæ ministros comminando extra cleri honestatem publice portavit; Quia etiam ab aliis publicis notoriis et enormibus delictis legitime monitus desistere non curavit, mandatis nostris minime parendo: Idcirco eundem dominum Thomam, tanquam incorrigibilem, juxta tenorem statutorum nostrorum hincinde editorum, ab officio et beneficio suis in hac parte suspendimus publice in his scriptis, ac eum a Choro rejicimus nunquam ad aliquod ministerium in hac ecclesiæ admittendum. Monentes eundem primo secundo et tertio, peremptorie pro omnibus sub pœna excommunicationis quod in hac ecclesia habitum choralem deinceps non gerat et mandatis nostris in omnibus pareat cum effectu.

A.D. 1470.

Procuratio Capituli.

p 251. xxiii° die mensis Augusti anno domini millessimo cccc^mo septuagesimo dominus Thomas Gurnell per capitulum monitus est quod infra duos dies proximos et immediate sequentes procurationem capitulo debitam, ratione suæ visitationis, pro prebenda de Normanton solvat; sub pœna sequestrationis fructuum dictæ prebendæ. 23 Aug. 1470. Thomas Gurnell, as farmer of Normanton prebend, warned to pay procuration due to chapter at last visitation.

xxvii^mo die mensis Augusti supradicti Magister Thomas Gurnell, vivæ suæ vocis oraculo, in capitulo fatebatur quod re et verbo firmam de Normanton occupare noluit, et exhibuit indenturas inde confectas; ex quo eodem die monitus erat sub eadem pœna quod sic continuaret.

Eodem die mensis Augusti dictus Thomas Gurnell procurator Magistri Johannis Danvers prebendarii[a]

13 Sept. 1470. Separate examination of each of the fifteen vicars choral on the conduct of Thomas Gurnell, vicar choral.

p. 355. Examinatio[b] vicariorum discrete et singillatim facta xiii° die mensis Septembris Anno Domini millesimo quadragesimo septuagesimo de moribus Thomæ Gurnell.

Mery dicit quod non est habilis moribus.

Bylop dicit quod non est habilis moribus.

Sledmer dicit quod est capitosus voluntatis. He is not of good behaviour; is headstrong;

Shirburn dicit quod non est habilis moribus.

Norton dicit quod non est habilis moribus.

[a] The entry is not finished; these two entries seem to relate to the same proceedings as those already set out from p. 131.

[b] It is characteristic of the curiously haphazard way in which the entries in this Register are made that this, one of the earliest entries, appears on the last page of the book, and there having been a small space left between the examination of the fifteen Vicars Choral on their colleague Thomas Gurnell and the sentence delivered by the Canons Residentiaries, an entry was inserted sixteen years afterwards with regard to a similarly unanimous complaint, which will be found in its chronological order, of the Vicars against Thomas Cartwright, while the warning at that time given to Thomas Cartwright is thrust up into the right-hand corner of the page, just below the date of the examination as to Thomas Gurnell. In the middle of the page stand the words "In dei," which would seem to have been written when the book was first made, with the intention of marking the end of it by the words "In dei nomine, Amen," which are now scrawled in the right-hand margin.

A.D. 1470.

and quarrelsome ;

Warsop dicit quod non est habilis moribus sed facit jurgia et discentiones multitotiens inter vicarios.

Bull dicit quod non est habilis moribus.

Roper dicit quod non est habilis moribus.

Stephanus dicit quod non est habilis moribus.

has bad morals;

Lednam dicit quod habet malos mores.

Yerburgh dicit quod non est habilis moribus.

wishes to have everything his own way ; could behave better ; is not an agreeable companion.

Dyson dicit ut cæteri; quod omnia vellet habere secundum suam voluntatem.

Webster dicit quod potest emendare.

Gregory dicit quod non est habilis inter cæteros socios.

Urkell dicit quod non est habilis.

Excommunication of Gurnell for again wearing his habit, entering choir, occupying his stall, and disturbing vespers and matins.

In Dei nomine Amen. Nos Willelmus Worseley, legum Doctor, Canonicus Residentiarius hujus inclitæ ecclesiæ collegiatæ Beatæ Mariæ Suthwell, una cum consensu Johannis Wraby et Ranulphi Byrd confratrum meorum hic præsentium capitulariter congregatorum et capitulum publice facientium, auctoritate dicti capituli Te Dominum Thomam Gurnell Quia tu de novo habitum Choralem in te assumere usurpasti, ac cum eodem Chorum præsumptuose intrasti, stallum que tuum solitum temere occupasti et solempnes decantationes vesperarum et matutinarum nequiter impediisti; excommunicamus et pro excommunicato nunciari decernimus sententialiter et diffinitive publice in hiis scriptis.[a]

5 Sept. 1470. Canons Residentiary give themselves leave of absence for a fortnight.

p. 307. 5to die mensis Septembris anno domini millesimo quadragesimo septuagesimo Venerabiles viri Johannes Wraby Ranulphus Bryd Willelmus Worsley et Johannes Hardyng, Canonici Residentiarii, capitulariter congregati et capitulum facientes, ex certis causis justis et legitimis ipsos ad tunc moventibus, licentiam dederunt ad invicem, et unusquisque eorum alterum in pleno capitulo licentiavit, faciendi absentiam personalem, si aliquis eorum velit, per quindenam ad uniuscujusque eorum bene placitum in his eorumden

[a] Here the entry ends, but the bottom of the page has been cut off. It probably contained the sentence to be publicly pronounced, and was perhaps cut off when Gurnell made his submission and was absolved.

A.D. 1471.

residentiis; proviso quod in eorumdem absentia Ministri[a] Ecclesiæ secundum Ecclesiæ statuta et consuetudines reficiantur et pascantur.

5 Sept. 1470. Gurnell warned not to beat the chapter's apparitor.

Eodem die Dominus Thomas Gurnell per capitulum monitus erat pro secundo et tertio peremptorie quod Johannem Barrett apparitorem nostrum non verberaret nec veberari faciat sub pœna suspensionis ab officio et beneficio.

10 Nov. 1470. Thomas Gurnell refuses either to accept or renounce administration to Master John.[b]

p. 144. Capitulum monuit Thomam Gurnell ut susciperet in se onus administrationis Magistri Johannis[b] aut penitus recusaret ac, licet bona occupaverit administrationem que dicti Magistri Johannis, onus administrandi in se suscipere neque voluit neque recusavit expresse vel tacite: Idcirco capitulum onus administrandi Johanni Bromall commiserat x die Novembris A.D. M°cccc° lxx.

Licentia facta Canonicis se absentandi.

2 Aug. 1471. The Residentiaries give themselves leave of absence for a month on account of the pest then reigning in Southwell, provided that they feed the ministers of the church according to laudable custom.

p. 146. ii^do die mensis Augusti anno domini millesimo ccc^mo septuagesimo primo, Johannes Wraby et Johannes Hardyng, Canonici Residentiarii hujus ecclesiæ, capitulariter congregati et capitulum facientes, in domo capitulari ejusdem, cum consensu plenario Magistri Willelmi Wolseley Canonici Residentiarii ibidem, ob certas causas legitimas et necessarias, viz. propter metum morbi pestiferi, dictum capitulum moventes, remiserunt et de gracia speciali voluerunt quod quilibet Canonicus Residentiarius per unum mensem a die dati præsentium, si voluerit, absentiam faciat personalem; proviso interim, quod Domini Ministri ecclesiæ more solito et consueto temporibus residentiæ debitis depascantur, juxta dictæ ecclesiæ laudabiles consuetudines. Et quia regnat morbus pestiferus in villa Suthwell et fervet excessive morbus prædictus, ut ex inde canonici temporibus residentiarum suarum timent, ex justo metu, dicti morbi infectionem et sic vitæ periculum; ob illam causam præsertim licentiam ut præfertur eos

The canons in residence were expected to entertain daily their vicars choral and clerks.

[b] *i.e.* probably Master John Terold see p. 1 above. He had been collated to the prebend of Sacristan, or Segeston, or Sexton, 3 Jan. 1458. (Le Neve.)

A.D, 1472.

absentandi per mensem temporibus suarum Residentiarum dederunt specialem.

In Visitation held 18 Sept. 1472, decreed by William Worsley, LL.D., special commissioner of the chapter for the peace of the chauntry chaplains, that none shall reveal their statutes to a stranger, or admit any stranger as a "commoner" in the Chauntry Priests' Hall, who shall know the secrets of the hall, but keep all the secrets from the residents in the same hall.

p 192. xviii.° die mensis Septembris Anno Domini m° cccc^mo lxxii^do in quadam visitatione[a] exercita, in dicta ecclesia, rite et legitime exercita, per magistrum Willelmum Worsley, legum doctorem, dicti Capituli commissarium specialiter deputatum, ad bonum regimen pacisque fomentum Capellanorum Cantarialium circiter extraneos commensales ibidem taliter est decretum: Quod dicti Capellani eorum statuta non revelabunt aut patefacient quo vis modo alicui extraneo; nec quemcumque extraneum admittent in commensalem dictæ domus[b] qui ad statuta et secreta ejusdem erunt conscii; sed omnino eorum statuta et quæcunque secreta, ratione statutorum suorum, a quibuscunque extraneis in futurum in commensalem residentibus ibidem celabunt, occultabunt, et nullo modo revelabunt; sub pœna suspensionis ab officio et beneficio per mensem.

Complaints against Nicholas Knolles by all his fellow chauntry chaplains;

p. 193. Super quibusdam queremoniis, ministratis venerabili viro Willelmo Worseley, legum doctori, prebendario de Norwell, commissario specialiter deputato, in visitatione exercita in eadem ecclesia Anno Domini millesimo cccc^mo lxxii^do a venerabili capitulo ejusdem ecclesiæ publice et in scriptis, de domino Nicholao Knolles Capellano cantariali per omnes et singulos socios suos, ad manutenendum et fovendum pacem et concordiam ejusdem ecclesiæ dictus venerabilis commissarius taliter decrevit, singulis querelantibus hujus modi decreto consensientibus: Quod dictus Nicholaus Knolles de cetero et in futurum se pacifice et honeste gerat penes socios suos

[a] This is the only indication that the regular triennial visitation of the church was held in 1472.

[b] This is a curious indication of a fact of which we should otherwise have been ignorant, that strangers, probably laity, were admitted as "commoners" to the chauntry priests' house or college (which was separate from that of the vicars choral), occupying the site on the north-west corner of the churchyard, now the grammar school, in the same way as similar commoners were admitted to the religious houses and to the universities and other colleges. Similar "commoners" were distinctly contemplated at Winchester College by William of Wykeham in his original statutes.

A D. 1472.

in domo cantariarum prædicta; et, si statutis Cantariarum laudabiliter editis offensam fecerit, et deliquerit in aliquibus eorumdem, et si monitus juxta seniores ejusdem domus, defectus, si quos commiserit, non emendaverit; et si, de ipsius obstinacia eorum statutis contraria, quam ipsius accrescenter malitia minime valeant reformare, et super hac capitulo conquesti fuerint, et super eorum queremoniis reus receptus fuerit; extunc summam ix. marcarum, quam alias merito juxta eorum statuta perdidisset propter alios reatus, amittet et in eadem merito veniet condempnandus, juxta eorum statuta, commitivæ dictorum Capellanorum cantarialium applicandam.

he is ordered to keep the peace for the future, and if having been warned by the seniors, he offends again and complaint is made to the chapter he is to be fined 9 marks, to be applied to the Society of the Chauntry Priests.

Billa in eadem sista recondita est de eodem Nicholao Knolles.

p. 141. xix die mensis Februarii A.D. m cccmo lxxiidO Reverendus vir Dominus Ricardus Fletcher, prebendarius tertiæ prebendæ de Norwell, in domo capitulari constituit procuratores Dominos W. Shirburn Vicarium Choralem et dominum Willelmum Barthorp in omnibus causis se et prebendam suam concernentibus, dans sibi et eorum cuilibet in quibuscunque convocationibus canonicorum pro se et nomine suo comparendi[a] consentiendi et dissentiendi ac in omnibus aliis causis comparendi cum omnibus clausulis notariis. Exposuit Cancellarius se ratum habere etc.

19 Feb. 1472. Fletcher, Prebendary of Norwell (3rd part) appoints proctors to act for him in all convocations of canons or other acts of chapter.

p. 142. Concordia[b] Magistrorum Scolarum Notingham et Willaton. Ex quadam amicabili compositione Magister Thomas Lacy, magister scolarum grammaticae Notinghame convenit cum Domino Willelmo Cowper de Wollaton, sub hac forma; quod promisit durante vita sua dicto Domino Willelmo docere xxvi pueros aut viros in arte grammaticæ in villa de Wollaton et quod nullo modo excedet. Approbata erat hujusmodi conventio per me Magistrum Willelmum Worsley et Capitulum Suthwell.

Agreement between the masters of the schools of Nottingham and Willaton that the former should during his life teach 26 boys at Willaton and no more. The chapter approves.

p. 307 xxvto die mensis Februarii anno domini millesimo quadragesimo septuagesimo secundo, venerabiles viri Dominus Johannes Wraby et Magister Willelmus Worsley in domo Capitulari ibidem

25 Feb. 1472. Leave of absence to Chaterton, a residentiary canon, to go to London on chapter

[a] Potestatem, or some such word, seems to be omitted.

[b] This illustrates the wide jurisdiction of the chapter, who, as ordinaries, exercised control over all grammar schools in Nottinghamshire.

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business for three weeks, provided he feed the ministers of the church in accustomed fashion.

Capitulariter congregati, et Capitulum facientes cum Domino Edmundo Chaterton Canonico Residentiario hujus ecclesiæ; quia profectus est London propter diversa negotia utilitatem ecclesiæ concernentia, dispensaverunt cum eodem in ipsius absentia per tres septimanas, quod ipse semper proviso depascat, more solito et consueto, ministros ecclesiæ continue a dato præsentium usque in finem trium septimanarum continue numerandarum completum.

27 Feb. 1472. Action for slander before the chapter.

p. 311. xxvii^mo. die mensis Februari, anno domino m^o cccc^mo lxxiii coram Magistro Willelmo Worsley Legum Doctore in judicio publice sedente, Alicia Row de Hallom[a] contra Thomam Lamley de Calneton[a] vivæ suæ vocis oraculo proponit et dicit, quod dictus Thomas non diffamandam diffamavit eandem Aliciam super furto xl^s quæ fuerunt Agnetis Shepardson de Halom, super quo crimine dicta Alicia canonice se purgavit: quare, probatis in hac parte probatis, dicta Alicia petit dictum Thomam excommunicari, et pro dicto scandalo et iniqua sua diffamatione canonice puniri; dictus Dominus Thomas animo litis contra negat narrata prout narrantur et petita prout petuntur, animo litis contestanda. Datur dictæ Aliciæ dies veneris proximus ad producendum.

Alice Row of Hallam versus Thomas Lamley of Calneton, who had accused her of stealing 40*s*.

Plaintiff's witnesses.

Thomas Hardmeyte de Hallom, ætatis xxx annorum, liberæ conditionis, neutri partium connectus consanguinitate vel affinitate, juratus et debite examinatus, primo de notitia personarum dicit quod novit utramque personam per v annos et ultra; et dicit, quod audivit dictum Thomam sibi dicentem quod si Alicia Row vocetur Alicia Mastere quod [certum][b] pecuniam subtractam ab Agnete Meye habuit. Hæc dixit in cimiterio de Hallom die festivali circitef festum Natalis Domini ante nonam, nullis præsentibus nisi ipso jurato et dicto Thoma Lameley; nec est, ut dicit, testis conductus, nec sub spe mercedis aliquid deponit.

Waryn can only speak from hearsay.

W. Waryn de Hallom xl annorum, liberæ conditionis, deponit quod nil audivit nisi de auditu auditorum.[b]

[a] Both these places were prebends or possessions of the minister, and within the soke of the chapter.

[b] There seems to be something wrong about this passage. Apparently, Lamley made some offensive joke on Alicia Row, imputing theft to her. The entry is not finished.

A.D. 1472.

p. 141. Vicarius de Cawnton non visitat ecclesias Suthwell in festo Pentecostæ cum processione[a] solempni ut solebat facere, cum ecclesia de Northmuskham cum sua ecclesia sit membrum ipsius, ac parochianos nostros non permittit oblationes suas differre in dicto festo; prætextu cujus incurrit sententiam excommunicationis.

? Feb. 1472. The Vicar of Cawnton shirks the Whitsuntide procession at Southwell, and hinders his parishioners from bringing their offerings by which he incurs excommunication.

p. 308. 5to die mensis Martii A.D m^o^ cccc^mo^ lxxii^do^ Dominus Willelmus Hull Vicarius de Cawnton[b] quia convictus est de sortilegio cum testibus manifeste, præstitit corporale juramentum quod vicariam suam de Cawnton citra festum Sancti Michaelis Archangeli proximum futurum resignabit aut saltem permutabit, sub pœna privationis.

5 March, 1472. Vicar of Cawnton convicted of sorcery, compelled to resign.

p. 142. Die Veneris proximo ante Dominicam in Ramis palmarum in domo Capitulari Suthwell, coram Gardianis publice Capitulum facientibus, comparuit personaliter Dominus Johannes Thornton Vicarius ecclesiæ de Oxton;[c] et ubi alias detectum fuerat quod in visitationibus tentis apud Oxton ultimis ibidem celebratis dictus Dominus Johannes carnaliter cognovisset Agnetem servientem ejus, super cujus crimine incontinentiæ dictus Vicarius erat coram dictis Gardianis in dicto domo capitulari conventus, et monitus in virtute obedientiæ quod dictam Agnetem a domo et consortio suo penitus removeret, foro et ecclesia duntaxat exceptis; dictus tamen Vicarius, monitione sibi facta non obstante, inobedienter, licet dictam Agnetem ad tempus removerat, eam tamen denuo in domum suam recepit, mandatum Capituli nequiter spernendo et contempnendo. Quocirca dictus Vicarius, pro hujusmodi inobedientia citatus, ad dicendam causam quare pro sua inobedientia perjuratum et pro perjurato debeat minime

Wednesday before Palm Sunday, 1472. John Thornton, Vicar of Oxton, appears before the churchwardens in chapter assembled; had, in the last visitation, held at Oxton, been warned for misbehaviour with Agnes, his maid-servant. to remove her from his house: had done so for a while, and then taken her back again; summoned for perjury,

[a] The Whitsuntide procession was a great source of profit to the Minster. In recognition of its position as Mother-Church of Nottinghamshire, the clergy and laity had to attend the synod and solemnly march in procession and make offerings. The privilege was confirmed by Papal Bull, A.D. 1171.

[b] Probably this entry is of the same date and refers to the same vicar as the last. It would seem by the next entry but one he did resign as he promised.

[c] Oxton being a prebendal church, the vicar of Oxton being the parochial deputy, as the vicar choral of the stall of Oxton was the choir deputy, of the canon or prebendary of Oxton, the chapter visit Oxton triennially as they visit the Minster.

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declarari; eodem die veniens obstinati spiritu in dicta domo capitulari personaliter, coram eisdem gardianis præfatus vicarius personaliter respondebat, quod dictam Agnetem recepit in domo sua, pro eo, quod post expulsionem suam, divulgatum erat inter vicinos quod secum erat impregnata; et Gardiani monuerunt eundem Vicarium quod incontinenter exinde, sub pœna privationis, dictam Agnetem a consortio et familia sua removeret. Ac insuper articulatum erat eidem Vicario quod carnaliter cognovisset, et articulum denegabat. Indicitur eidem purgare cum sua xii manu. tam clericorum quam laicorum, erga diem Veneris in septimana Paschæ proxima futura, de convicinis honestis personis dictæ villæ de Oxton, laicis, aliis que presbyteris vicinis, et ipsius notitiam pleniorem habentibus de vita et conversatione ejus.

declares he took her back because it was reported after her expulsion that she was with child by him; ordered to remove her; directed to purge himself of the charge by 11 witnesses, clerks, and laymen.

p. 161. xvi^to^ mensis Martii anno domini m^o^ccc^mo^ lxii^do^ venerabiles viri, Johannes Wraby, et Magister Willelmus Worseley legum doctor, omnem et omnimodam potestatem per se alias datam custodibus Ecclesiæ Suthwell ad quoscunque actus nomine dicti capituli eisdem per antea concessam qualitercunque exercendi revocant; et inhibent eisdem sub pœna incumbente, præterquam in hiis quæ in commissione antiqua inter statuta ecclesiæ inserta exponuntur, nil agant aut super se assumere præsumant.

16 March, 1472. Power of churchwardens to act for the chapter revoked.

Eodem die Magister Johannes Wraby in domo capitulari, præsente Magistro Willelmo Worseley, asseruit publice quod indies deturbatur morbo paralytico, nec sanitate mentis gaudebat; quare in absentia fratrum suorum petiit ob causas prædictas se exonerari ab exercitio jurisdictionis Capituli. Et præfatus Magister Willelmus Worseley, attendens causas prædictas esse legitimas, nomine dicti Capituli et auctoritate ejusdem, ipsum Magistrum Johannem Wraby confratrem suum ab exercitio omnis jurisdictionis Capituli in confratrum suorum absentia exoneravit ad petitionem suam. Mandavit quod ad ipsius mandatum, ex quo sic fieri cupiit, nil debitum exequatur, sed differatur omnis actus usque aliquis alius confratrum suorum Capitulo personaliter intersit.

Master John Wraby, Residentiary Canon, on account of failing mind asks to be relieved of the chapter jurisdiction in the absence of the other residentiaries, which is granted by Master William Worseley Residentiary.

Quinto die mensis Junii Anno Domini millesimo quadragesimo septuagesimo secundo, Dominus Johannes Fraunces, Vicarius de

5 June, 1472. John Francis, Vicar of

A.D. 1472-4.

Oxton, super isto articulo, quod carnaliter cognovisset Elizabeth Fraunces, judicialiter monitus et examinatus fatebatur articulum, et graciæ Capituli se submisit.

Oxton, confesses to misbehaviour with Elizabeth Francis, and submits himself to the chapter's grace.

Correctio.

p. 201. Penultimo die mensis Julii Anno Domini millesimo cccc^mo^ lxxiii^o^ Reverendus vir magister Willelmus Worseley legum doctor capitulum faciens in domo capitulari ejusdem, dominum Willelmum Hull Vicarium perpetuum ecclesie prebendalis de Cawnton Quia usurpavit nequiter jurisdictionem capituli, et sua auctoritate excommunicavit Agnetem Legard parochianam suam, cum pulsatione campanarum aliarum que juris solemnitatum in ecclesia sua, ipsum excommunicavit publice et in scriptis, et pro excommunicato declarari et decerni ipsum fuisse et esse publice declaravit.

30 July, 1473. William Worseley, Residentiary, "making a chapter," excommunicated William Hull, Vicar of Cawnton, for usurping the chapter authority in excommunicating Agnes Legard in Cawnton church;

Depost idem Willelmus signo pœnitentiæ compunctus recognovit delicta sua, et ipsum male fecisse confessus est in præmissis, et super hoc graciæ capituli se submisit; Idem Reverendus doctor, propter suam humilem submissionem, ab hujus modi sententia se absolvit, injungendo sibi pœnitentiam salutarem, quam subire sponte peragere tanctis sacrosanctis Dei evangeliis se promisit; viz. quod, die Dominica proxima futura, intra missarum solemnia in publico ecclesiæ suæ declarabit publice, quod executio sententiæ excommunicationis per ipsum factæ contra præfatam Agnetem Legard erat injusta, invalida, et sacris canonicis omnino contraria; ac etiam, quia alias propter sua enormia delicta alias perpetrata promisit se resignare beneficium suum, quod etiam eandem vicariam, citra festum assumptionis Beatæ Mariæ proximum futurum, resignabit, aut permutabit etc; sub pœna privationis.

he submits; is absolved on condition that he publicly declares the excommunication of Agnes unjust, invalid, and against the sacred canons, and resigns his benefice before next Lady-Day.

p. 134. Quinto die mensis Augusti Anno Domine m^o^ cccc^mo^ lxxiiii^to^, Dominus Johannus Warsopp, Vicarius choralis in Ecclesia Collegiata Beatæ Mariæ Suthwell, monitus erat per Reverendum virum magistrum Willelmum Worsley canonicum Residentiarium ejusdem ecclesiæ, pro eo, quod notatus erat super crimine fornicationis cum Agnete Saynton, primo, secundo, et tertio, peremptorie, quod de cetero vituret consortium ejusdem in locis præsertim sus-

5 Aug. 1474. John Warsopp, vicar choral, suspect with Agnes Saynton, warned

A.D. 1474-5.

pectis; sub pœna suspensionis ab officio et beneficio suis in dicta ecclesia, juxta statuta ejusdem.

from her company, under Statute. 20 Sept. 1475. Cristina Saynton (? Agnes) convicted by reputation with Warsopp, condemned to do penance by walking three Sundays running in procession before the Cross with a wax candle, value 1d., in her hand, bare feet and legs, and only a loose unfastened garment on and a towel on her head.

Vicesimo die mensis Septembris anno domini millesimo cccc^mo^ lxx^mo^ quinto, coram magistro Willelmo Worseley legum doctore canonico Residentiario Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, in domo capitulari ejusdem capitulum publice faciente, comparuit personaliter Cristina Saynton de Suthwell prædicto; et objectum erat eidem, quod in fornicationis amplexibus notorie vivit cum Domino Johanne Warsopp, Vicario chorali dictæ ecclesiæ, unde oritur in ecclesia scandalum manifestum: et quia dictum crimen adeo notorium erat, quod nulla tergiversatione possit celari, præfatus magister Willelmus Worseley injunxit eidem, pro suis commissis et notoriis delictis cum præfato Johanne, pœnam salutarem; viz. quod per tres dies dominicales proximos futuros incedat eadem Agnes publice in processionibus cum crucem ferente, cum cereo in manu sua ad pretium 1^d^, nudis pedibus et tibiis, tunica soluta duntaxat induta, cum flammeola[a] soluta super capite suum.[b]

same day John Warsopp, for same offence, suspended from office and benefice.

p. 135. Dicto vicesimo die Septembris Anno Domini millesimo cccc^mo^. lxx. quinto, Magister Willelmus Worsley, legum Doctor, in domo capitulari ejusdem capitulum publice faciens, articulavit contra Dominum Johannem Warsopp, vicarium choralem dictæ ecclesiæ, in domo capitulari ejusdem personaliter comparentem, quod præfatus Dominus Johannes Warsopp; pro eo, quod sæpe, sæpius, et sæpissime, contra honestatem ecclesiæ frequentavit loca suspecta cum Agnete Saynton, quod amplius de cetero præfatus dominus Johannes se absentaret a consortio dictæ Agnetis in locis suspectis, et vitaret omnino consortium ejusdem, ecclesia et foro duntaxat exceptis; alias publice monitus erat, primo secundo et tertio, peremptorie sub pœna statuti ecclesiæ quod sic incipit, "si propter incontinentiam": præmissis monitionibus factis non obstantibus Quia præfatus Dominus Johannes statuto ecclesiæ non obtemperavit; et sæpe, sæpius, et sæpissime, monitus primo, secundo et tertio, peremptorie consortium

[a] I owe the translation of this to Father Gasquet, who found in Coram Rege Rolls, Mich. term, 1 Edw. VI. m. 128, a case about detention or theft of some linen, &c. inter alia, "viginti quatuor flammolas vocatas pleyne towells."

[b] Sic.

A.D. 1475.

dictæ Agnetis non vitaverat, sed in scandalum ecclesiæ sæpius frequentavit Idcirco præfatus magister Willelmus Worseley dictum Dominum Johannes Warsopp ab officio et beneficio suis in dicta ecclesia publice suspendebat.

The same day William Betbank, after three warnings, suspended for suspiciously keeping company with Caterina Bexwyk.

Eodem die et dictis die et loco, coram præfato Magistro Willelmo Worsley comparuit personaliter Dominus Willelmus Betbank, et objectum erat eidem quod præfatus Dominus Willelmus alias contra monitionem sibi factam primo secundo et tertio peremptorie, suspecte frequentavit consortium Caterinæ Bexwyk, in scandalum ecclesiæ manifestum; et quia præfatus Dominus Willelmus, obstinaci animo, in contemptum manifestum monitionibus alias legitime sibi juxta statuta ecclesiæ factis non obtemperavit, sed consortium ejusdem frequentavit, præfatus igitur Magister Willelmus Worsley præfatum Willelmum Betbank ab officio et beneficio suis in dicta ecclesia publice suspendebat.

The same day William Norton, after three warnings, suspended for consorting with Isabella Dryng.

Eodem die mensis Septembris in domo capitulari ejusdem præfatus Magister Willelmus Worsley, capitulum publice faciens, Dominum Willelmum Norton, vicarium choralem, dictæ ecclesiæ, quia consortium Isabellæ Dryng contra statuta ecclesiæ et monitiones alias sibi primo secundo et tertio peremptorie factas, obstinaci animo in contemptum ecclesiæ manifestum dictam mulierem frequentavit, eundem Dominum Willelmum Norton a suis officio et beneficio in dicta ecclesia publice suspendebat.

25 Sept. Norton submits to grace of Chapter, is ordered not to adhere to Isabella in places suspect, and to abstain from her society, church and market excepted, and to carry himself well and honourably towards all the ministers of the church, especially the

p. 136. Cum nuper Dominus Willelmus Norton, vicarius choralis hujus ecclesiæ collegiatæ, ut superius manifeste patet, pro eo, quod loca suspecta cum Isabella Dryng contra monitiones primo secundo et tertio peremptorie sibi factas per venerabilem virum Magistrum Willelmum Worsley legum doctorem Canonicum Residentem, in scandalum ecclesiæ obstinaciter frequentavit, in animæ suæ grave detrimentum et scandalum manifestum; præfatus Magister Willelmus Worsley eundem Dominum Willelmum Norton propter hujus sua demerita rebelliones et contemptus a suis officio et beneficio in hac ecclesia suspenderit palam publice et in scriptis, justitia id poscente: dictus tamen dominus Willelmus Norton pro suis demeritis multum contritus humili spiritu xxv die mensis Septembris extunc proxime sequenti, coram præfato Magistro Willelmo

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wardens, on pain of expulsion.

Worsley Capitulum publice faciente, in domo capitulari graciæ Capituli se submisit offerens se facturum pro suis demeritis penitentias salutares sibi canonice injungendas; præfatus igitur magister Willelmus Worsley Quia ecclesia nulli claudit gremium, præfatum Dominum Willelmum Norton de gracia speciali præfatum Dominum Willelmum Norton de perimplendo subscriptas penitentias[a] juratum canonice sibi injunctas ad sua officium et beneficium pristina restituit, per decretum injungendo præfato Domino Willelmo, primo quod ipse præfatæ Isabellæ Dryng locis suspectis non adhæreat et se ab eadem in omni loco, ubi suspicio aliquis oriri potest, se abstineat, ecclesia et foro duntaxat exceptis; et quod præfatus dominus Willelmus bene et honeste gerat se penes omnes dictæ ecclesiæ ministros et præsertim dictæ ecclesiæ custodes; sub pœna suspensionis ab officio et beneficio suis in dicta hac ecclesia, nunquam in eventu rei, si contra præmissa deliquerit, ad officium et beneficium sua in hac ecclesia admittendus, sed ab eisdem totaliter expellendus.

Visitation of 1475.

Visitation by Chapter 2 Oct. 1475.

Stephen Clerk detected for shirking matins and the masses of his chauntry, frequenting taverns, and not coming to Chapter.

p. 253.—Visitatio ministrorum ecclesiæ Suthwell inchoata 2° die mensis Octobris Anno Domini m°cccc^mo^lxxquinto.

Detectum est primo in hac visitatione quod dominus Stephanus Clerk pro majore parti absentat se ter vel quater in septimana a matutinis, nec consuete celebrat missas cantariarum ad quas obligatur, et communis frequentator est tabernarum, nec venit ad preciosa,[b] missam raro celebrat:

[a] There is an *i* written here, probably for iuratum which is reqnired to complete the sense.

[b] Preciosa is a versicle and response (V. Preciosa in conspectu Domini. R. mors sanctorum ejus) at the end of the reading of the Martyrology after Prime, which took place in cathedral and collegiate churches in the Chapter House. Maskell, Mon. Rit. I. clxxi. quotes Lichfield consuetudinary: "Pulsata vero Prima statim dicatur hora in choro. Qua finita chorus capitulum intret et ibi legatur Martyrologium. Post sequatur Preciosa cum suis orationibus." "quibus peractis sileant omnes donec dignior persona quæ in capitulo fuerit, dicat 'Benedictus,' et respondeant 'Dominus,' et sic *negotia tractentur quæ in capitulo fuerint tractanda*." The offence was, therefore, not merely shirking a service but also the business meeting of the Chapter.

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vi^to die Octobris comparet personaliter dictus dominus Stephanus coram Magistro Willelmus Worsley legum doctore Canonico Residentiario dictæ ecclesiæ, et dictos articulos divisim præfato Stephano expositos idem Stephanus fatetur. Præceptum est eidem quod similes defectus emendet et suam negligenciam corrigat et præsertim quod vacet divinis, et inserviat cantariis ad quas obligatur; sub pœna suspensionis ab officio et beneficio suis in dicta ecclesia, juxta statuta ecclesiæ.

6 Oct. pleads guilty. Amendment enjoined on pain of suspension.

Dominus Willelmus Norton consuete absentat se a prima, et aliis horis canonicis, et etiam plerisque tempore divinorum non constanter invigilat divinis, sed exit a choro et redit tempore vesperarun sexties vel pluries; communis garrulator est in choro tempore divinorum; communis rebaldus est scurilia proferens inter laicos, in opprobrium clericorum; et multitotiens absentat se a preciosa, et revelat secreta domus vicariorum et capituli, ut creditur, in domo Henrici Bury.

William Norton habitually shirks prime and hours, a common talker in choir, a common ribald and scurrilous talker among the laity, reveals the secrets of the vicars' hall and the chapter in Henry Bury's house.

vi^to die mensis Octobris præceptum est per præfatum Magistrum W. Worsley dicto Domine Willelmo Norton quod diligencius vacet divinis in choro, et quod honeste se gerat, tam moribus, quam gestura, scurilia non proferens inter laicos; et ceteros defectus emendet de cetero; sub pœna suspensionis ab officio et beneficio suis secundum statuta ecclesiæ.

6 Oct. ordered to amend.

Dominus Thomas Ledenam communis frequentator tabernarum, plerumque ebrius contra honestatem clericorum, nec vacat divinis in choro, et non celebrat pro cantariis pro quibus juratus est.

Ledenam, common frequenter of taverns, often drunk, shirks choir, and chantry masses.

Præceptum est vi^to Oct. præfato domino Thomæ quod emendet præmissos defectus; omnes et singulos, sub pœna suspensionis ab officio et beneficio, ut supra.

6 Oct. ordered to amend.

Dominus Johannes Bull suspecte et tempore suspecto frequentavit, citra festum Natalis Domini ultimum, domum Agnetis Saynton in tantum quod videbatur a convicinis dictus Johannes exire ortum dictæ Johannæ circiter primam pulsationem matutinarum; nec celebrat pro cantariis, pro quibus obligatur, et diffamatur cum Margareta uxore poticarii; præceptum est x die Oct præfato Johanni quod emendet præmissos defectus sub pœna suspensionis ab officio et beneficio suis.

John Bull, since Xmas. last, suspiciously frequents Agnes Saynton, seen leaving her garden at "first peal" for matins, shirks his chauntry masses, diffamed with Margaret, wife of the apothecary. Ordered to amend.

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Nota generaliter:

Ministri ecclesiæ non pausisant psalmodiam in choro.

Dominus Nicholaus Knolles vacat minime matutinis et primæ, et dormit matutinis ter vel quater in septimana; et suspecte frequentat domum Johannæ Cook:

Præceptum est ix Octobris quod dictus Nicholaus melius vacet divinis, et quod emendet se in præmissis, et non frequentet domum dictæ Johannæ suspecte nisi cum honestis personis; sub pœna suspensionis ab officio et beneficio suis in dicta ecclesia.

p. 254.—Dominus Robertus Button absentat se multitotiens a matutinis et a prima.

Nota generaliter:

Capellani cantariales non veniunt ad preciosa.

Dominus Willelmus Custans, Dominus Willelmus Barthorp, absentant se multitotiens a divinis in choro: præceptum est Domino W. Custans ix Octobris quod melius vacet divinis, sub pœna juris.

Dominus Thomas Tykhyll non vacat divinis in choro; et utatur negotiationibus in diebus festivis; nec custodit curam suam, viz, curam Cantariæ suæ: ix Octobris præceptum est dicto Domino Thomæ quod emendet præmissos defectus, sub pœna juris.

Dominus Johannes Warsopp non vacat divinis, et præsertim primæ et horis: præceptum eidem Johanni, ix Octobris, quod se emendet, sub pœna juris.

Dominus Johannes Gregory non vacat divinis in choro, sed plerisque absentat se a divinis; et non diligenter custodit curam sacristariæ [a] suæ, et jacet extra ecclesiam, et multum negligens est in custodia vestibuli et jocalium ibidem.

Dominus Ricardus Sledmer illicite ludit ad speram: x. Octobris præceptum est quod se emendet.

[a] The sacrista was one of the canons. His office was the same as that of the thesaurarius of most cathedrals. He was not bursar but sexton, and his duty was to take care of the treasures, or plate, jewels, and robes of the church. By a statute made after a visitation by John, Archbishop of York, A.D. 1293, which shows the ancient and persistent way the duty was neglected, he was ordered always to sleep (jacere) in the church, et secundum orlogium debitis pulset horis. Of course he "devilled" his duties, and equally of course the "devil" neglected them.

Rests not observed in the psalms.

Knolles shirks matins and prime, sleeps at matins two or three times a week, suspiciously frequents house of Jane Cook: 9 Oct. ordered not to go to Jane Cook's house except with honest persons.

Robert Button shirks matins and prime. Chauntry chaplains shirk Preciosa.

Custans and Barthorp shirk choir. 9 Oct. Custans ordered to attend on pain of law.

Tykkyll shirks choir, does business on feast days, neglects his chauntry. 9 Oct. ordered to amend.

John Warsopp shirks prime and hours: ordered to amend.

John Gregory shirks choir, negligent as Sacristan, does not sleep in the church, neglects the vestry and the plate there.

Richard Sledmere unlawfully plays at ball. 10 Oct. ordered to amend.

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William Betbank accused of administering noxious herbs to Catherine Bexwyk for an unlawful purpose.
10 Oct. denies the charge.
11 Oct. canonically purges himself by six witnesses.

p. 255.—Secundus Mery:[a] Detectum est quod Dominus Willelmus Betbank[b] ministrari fecit succus diversarum herbarum ad destruendum fœtus cum quo impregnata erat Katerina Bexwyk[b] ex ipsius generatione: x. Oct comparet dictus Willelmus, negat articulum, habet crastinum ad purgandum se cum sua sexta manu.

Quo die adveniente dictus Dominus Willelmus canonice purgavit cum sua sexta manu.[c]

Nomina purgatorum Stephanus Clerk.
Robertus Webster.
Johannes Gregor.
Thomas Lednam.
Nicholaus Knolles.
Laurentius Litster.

Agnes's character.

Agnes Saynton[d] impregnata est, secundum famam publicam.

Tertius Sledmyr: Dicit quod habitatio vicariorum non erit in bona fama, dummodo Betbank ipse permanserit in eadem.

The byelaws of the vicars choral are not enforced.

Detectum est quod vicarii habent quædam statuta localia, et delinquentes contra eadem non puniuntur; et ideo in necligencia eorum capitulum habent interesse, ne crimina remaneant impunita.

The secrets of the chapter and the vicars' choral are told in Isabella Bury's house, by Norton, Mery, or Ledenam.

Warsopp Quartus: Detectum est quod secreta capituli et domus vicariorum revelantur in villa, et præsertim domo Isabellæ Bury, aut per Dominos Willelmum Norton, Johannem Mery, aut Dominum Thomam Ledenam.

Quintus, Shyrburn.

p. 256. 6, Norton: Omnia bene.

[a] Mery is the person examined who makes this charge. The numbers are in the margin of the original, showing the order in which the persons were called. They are written, except ix and x in Arabic characters, up to number 5 with "us" added.

[b] As to Betbank and Katharine Bexwyk, see p. 19.

[c] The old legal system of establishing the innocence of an accused person by bringing "compurgators" or witnesses to character continued in Ecclesiastical Courts even up to the Reformation. The value of the system at this date may be judged by the fact that S. Clerk was himself convicted of his own confession, at the same visitation of, inter alia, being a frequenter of taverns (p. 253); Ledenam of the same, as well as being often drunk, while Knolles "suspecte frequentat domum Johannæ Cooke."

[d] See entry as to John Bull above, p. 21, and as to Warsopp p. 18.

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The chantry priests do not attend to the precentor in chaunting.

Bull: Personæ cantariales non attendunt ad precentorem chori in cantando.

Stephen does not get his stipend paid, but Mr. E. Warter is in arrear 40s. for two terms last past.

Stephanus ix: Dominus Stephanus[a] conqueritur quod non solvitur stipendium suum sed magister Edmundus Warter est a retro, xl s., pro terminis S. Martini et Pentecostæ ultimis præteritis.

8 Lednam: Omnia bene.

Dyson's stipend in arrear.

xus Dyson: Non solvitur eidem stipendium suum in defectu magistri Lacy, Prebendarii de Wodborough, magistri sui.

Webster: omnia bene.

There is only one gradale on the north and two on the south side of the choir.

Nota generaliter:

Betbank: Ministri Ecclesiæ non vacant divinis, præsertim festis Pentecostæ et in diebus sinodalibus.

Ricardus Smyth: Non est nisi unum gradale[b] ex parte boreali et ex parte australi duo.

Gregor: Omnia bene. Penkith: Omnia bene.

258.—Blank.

Rooper's stipend in arrear.

259.—Roper: Rooper conqueritur quod non habet stipendium suum pro anno integro in defectu capituli.

The Hebdomadary tardy in choir, and the rectors of the choir also.

Nota generaliter:

Ebdomodarius[c] communiter non est in choro post completam pulsationem; nec Rectores chori veniunt temporibus præscriptis, sed tarde ad divina in choro celebrant.

Bull assaulted Gregory, and Gregory laid in wait to assault him in the church, and neither had been punished. 10 Oct. Gregory ordered to pay 20s. fine unless the vicars let him off.

Dominus Johannes Bull injecit manus violentas in Dominum Johannem Gregor; et idem Dominus Johannes Gregor insidiatus est Domino Johanni Bull ad percutiendum eum in ecclesia; et ista delicta non puniuntur: præceptum dicto Domino Johanni Gregor x. Octobris, quod solvat xxs., citra festum Natalis Domini proximum futurum, pro istis delictis, si aliter cum Vicariis non concordet, et quod se abstineat ab hujus modi manuum injectione in confratres suos,

[a] Stephen was a vicar choral, and his pay was, like that of all the vicars' choral, 4*l.* a year, paid it would seem quarterly, by the canon whose vicar he was. The vicars choral as a body had common estates of their own as well.

[b] The "gradale" was (Smith's Dict. Christ. Antiq.) the "Grayl," or book containing all the "graduals" for the year, and generally all the choral parts of the mass. The graduals propers were the anthems sung after the epistle.

[c] The Ebdomodarius was the person whose duty it was to officiate as priest in the services for a week.

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sub pœna suspensionis ab officio et beneficio suis in dicta ecclesia: præceptum est dicto domino Johanni quod solvat vi^{s}. viii^{d}. pro hujus modi, nisi quatenus contigerit eum consocii sui [a]

Norton and Gregory struck each other in the chapter house.

Dominus Williamus Norton manus injecit violentas in dominum Johannem Gregor in domo capitulari, et idem Dominus Johannes simili modo percussit Dominum Wilhelmum Norton in eadem domo.

Gregory struck Warsopp on the head in the vicar's hall and drew blood: and Norton in Isabella Bury's house, and would have killed him if she had not prevented the deed.

Dominus Johannes Gregor in domo Vicariorum percussit Dominum Johannem Warsopp super capite, in tantum quod sanguinis effusio sequebatur.

Dominus Johannes Gregor in domo Isabellæ Bury, quasi in promto erat levandi baculum, percutiendo Dominum W. Norton quasi ad ipsius destructionem, nisi quatenus opus impedierat dicta Isabella Bury.

Pro custodibus ecclesiæ.

The churchyard is not properly kept, but defiled by animals.

Cimiterium non honeste custoditur sed animalia deturpant cimiterium in defectu custodum Ecclesie: præceptum est dictis custodibus quod cimiterium honeste custodiunt ab illicitis animalibus sub pœna juris.

Norton, executor of Bielby, owes Gregory 8s.

Dominus W. Norton executor Domini Ricardi Bielby debet Domino Johanni Gregor pro residencia Magistri Hardyng viiis.

J. Hyll, mattins priest, ought to account for all he receives from his chauntry beyond ten marks to his colleagues.

Bull bonus sectator chori: Penkith idem.

p. 260.—Detectum est in hac visitatione quod dominus Johannes Hyll, presbyter matutinalis, per compositionem suam, omnem pecuniam quam dictus Johannes de redditibus dictæ suae cantariæ ultra x. marcas recipit, debet computare exinde consociis suis: xi Octobris comparet dictus Dominus Johannes et exhibuit Capitulo dictæ cantariæ compositionem, ratione cujus tenetur dare inde computum capitulo et nulli alii, unde idem Dominus Johannes suscepit in se onus computandi de receptis dictæ cantariae omni anno capitulo prædicto.

1 Oct. shewed his title-deed, according to which he is to account to the chapter only.

Idem dicit Button.

Baxter says that Helias said that all the proceeds of his chauntry beyond ten marks ought to go to repairs of the chauntry priests' hall,

Baxter: Dicit quod dominus Helias dixit quod omnis pecunia procedens de cantaria sua ultra x marcas debet applicari ad reparationem domorum cantariæ et ad utilitatem sociorum ibidem degentium.

[a] This entry is apparently unfinished.

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and the benefit of those in residence. Helias confirms this. Barthorp says that Knolles ought to pay 2s. a year to the chauntry of John Baptist, and is eleven years in arrear. Referred to arbitration.

Helias: Dicit quod Dominus Johannes Hyll per ordinationem cantariæ, quam ipse quondam possidebat, ultra x. marcas, debet de residuo dare compotum consociis dictæ cantariæ.

Barthorp: Dicit quod Dominus Nicholaus Knolles, ratione cantariæ suæ. debet dare annuatim cantariæ Sancti Johannis Baptistæ iis. et est a retro per xi annos: et dictus iste articulus remittitur arbitrio et judicio Thomæ Molineux ut ipse determinet quam cito poterit.

Knolles ought to receive 4s. 6d. a year from vicars choral for Horsthow's house, and they are eleven years in arrear. Referred to arbitration.

Knolles: Dicit quod dictus John Hyll per ordinationem cantariæ suæ omnem pecuniam quam recipit, ultra x marcas, debetur reddere consociis suis ad reparationem et alia.

Detectum est etiam quod idem Nicholaus Knolles deberet recipere annuatim de vicariis iiii s. vi d. pro tenemento quo inhabitat Horsthow et sunt a retro per xi annos: remittitur arbitrio et judicio Thomæ Molineux.

p. 261.—Tykhill. Hyll. Brukschaw: Dominus Nicholaus Knolles non servat cursum in processione sicut alii.

Knolles does not keep course in procession like the others; ought to pay 8d. a year to the chauntry of the Virgin, is nine years in arrear; is an adulterer with the wife of John Cook. Worseley grants dispensation to Laurence Brukschaw from prime to refresh himself with food and drink before singing Our Lady's mass.[a]

Nicholaus Knolles daret annuatim cantariæ Beatie Mariæ viii d. et est a retro per ix annos.

Dominus Nicholaus Knolles adulter cum uxore Johannis Cook.

Magister Willelmus Worseley in hac visitatione dispensavit cum Domino Laurencio Brukschaw pro prima, quod possit abesse, causa celebracionis missæ[a] Beatæ Mariæ cum nota, ad reficiendum se cum potu et cibariis si res exigit, non obstante juramento suo in contrarium.

p. 262.—Blank.

p. 263.—xx die mensis Octobris A.D. millesimo cccc^mo lxx quinto coram Reverendo viro Magistro Willelmo W. Worseley, Canonico Residentiario Ecclesiæ Collegiatæ Beatæ Mariæ Southwell, in domo capitulari ibidem, comparet personaliter Ricardus Bruch, et vivæ vocis suæ oraculo, dicit, allegat, et in jus proponit, quod cum apud bonos et graves, penes quos prius extitit bonæ famæ et opinionis, macula infamiæ nequiter est aspersus per dominos Nicholaum Knolles et Willelmum Bekbank, capellanos in dicta ecclesia, super eo, quod idem Ricardus literas nuper de falso ex rancoris fonte[b] fabricaret

[a] The Lady Mass followed immediately after Prime.

[b] It is written "founte."

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ad indictari faciendum felonie coram Justiciariis Domini Regis ad pacem conservandam deputatis, in sessionibus[a] nuper tentis in Suthwell, Dominos Willelmum Norton W. Shyrburn Johannem Warsopp, et W. Bekbank, vicarios chorales in dicta ecclesia, ac Nich^m^ Knolles Laurentium Brukchaw et W. Barthop, capellanos in eadem ecclesia; super cujus iniqua diffamatione idem Ricardus canonice se purgavit, ut dicit; quare, facta fide in hac parte de jure requisita, petit præfatus Ricardus dictum Nicholaum Knolles et W. Bekbank propter hujusmodi falsi criminis impositionem canonice purgari et excommunicari, ac pro excommunicatis denunciari publice, judicialiter, et in scriptis, nec non in expensis factis et faciendis condempnari, ad præmissa probanda se astringendo quæ sibi sufficient in hac parte et non alia.

20 Oct. 1475, Richard Bruch complains of slander by Knolles and Bekbank, chaplains, that he had caused them to be falsely indicted at Southwell sessions for felony: asks that they should be excommunicated and pay costs.

Eodem die, coram præfato venerabili viro, comparent personaliter dictus Dominus W. Bekbank et Nicholaus Knolles, et negant petita prout petuntur, et dicit se et eorum alterum falsi criminis impositionem ut præfatur non imposuisse, et petita fieri non debere animo litis contestanda, et præstiterunt juramentum de calumpnia: hinc inde ex utraque parte petit præfatus Ricardus terminum competentem sibi assignari ad primo producendum: unde ex consensu partium datur terminus incontinenter parti actrici ad primo producendum. Et idem Ricardus producit primo in testem Ricardum Smyth capellanum.

Joinder of issue.

Witnesses for plaintiff.

Ricardus Smyth, capellanus, primus testis productus in quadam causa diffamationis inter Ricardum Bruch de Suthwell partem actricem parte ex una, et Dominos Nicholaum Knolles et W. Bekbank capellanos partem ream parte ex altera, bonæ famæ, neutrius partium, &c. (p. 264), examinatus: primo, an audivit Dominum Nicholaum Knolles, aut W. Bekbank, diffamantem de falso R. Bruch, super hoc, quod idem Ricardus de falso fabricaret literas ad indictare faciendos capellanos quoscumque in dicta ecclesia, dicit, quod non audivit

1. Smyth, chaplain, says he heard Bekbank say, in the vicars' hall after supper, that Bruch wanted to forge letters to indict certain chaplains.

[a] It was one of the privileges of Southwell Minster that the Canons and Ministers of the Church should not be tried before the King's Justices elsewhere than at the South door of the Church. Apparently, therefore, the assizes were regularly held three.

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Dominum N. Knolles, sed Dominum W. Bekbank, dicentem una vice in Aula Vicariorum quod idem Dominus Willelmus jurabatur quod Ricardus Bruch vellet fabricare aliquas literas ad indictandos aliquos capellanos; cui respondet, ut dicit, ad tunc iste juratus, quod noluit illud probari, et extunc incontinenter respondet præfatus Dominus Willelmus isti jurato, quod voluit præmissa probari: interrogatus quo die præmissa erant communicata, dicit quod in aula vicariorum sed non recolit de die: interrogatus quo tempore dici dixit, quod post cenam.

2. Gurnell met Knolles one day, who said Bruch was forging letters to cause Norton, Warsopp, Littester, and Knolles himself, to be indicted, and gave them to the undersheriff, but Byngham took them away, saying, they had been punished by the chapter, and should not be punished twice.

Magister Thomas Gurnell, secundus testis productus in dicta causa, vir bonæ famæ, neutrius partium in causa litigancium consanguis, familiaris, domesticus, vel affinis, admissus juratus et debite examinatus, primo de notitia personarum; et dicit quod novit Dominum Nicholaum Knolles per xvi annos, et Ricardum Bruch per xv annos: ulterius examinatus, dicit idem quodam die, de quo iste juratus non recolit, quod in ecclesia collegiata prædicta post matutinas iste juratus dedit obviam Domino Nicholao Knolles, et idem Nicholaus dixit isti jurato, quod Ricardus Bruch fabricavit de falso litteras ad indictari faciendos Dominos W. Norton Johannem Warsopp Laurentium Littester et præfatum Dominum Nicholaum Knolles, fabricavit et tradidit easdem litteras subvicecomiti et eas teneret in manu aliquamdiu, quas ad tunc inspexit Ricardus Byngham Armiger, et a subvicecomite eas literas subtraxit, dicendo idem, pro eo quod prædicti erant correcti per capitulum, non venient iterato puniendi per alios.

3. Richard Penkith was one day in Jane Cook's house, when Knolles said that Bruch exhibited a bill at the sessions lately held in Southwell to indict four vicars choral and

p. 265.—Dominus Ricardus Penkith, tertius testis productus in causa, consanguis R. Bruch ut asseruit, productus admissus, juratus, et debite examinatus; primo, an scit quod Ricardus Bruch fabricavit literas de falso ad indictari faciendos capellanos, dicit, idem quodam die de quo non recolit iste juratus, fuit in domo Johannis Cook in Suthwell cum Domino Nicholao Knolles, Domino Stephano Clerk, Galfrido Penyngton, et ad istum juratum in præsentia prædictorum dixit Dominus Nicholaus Knolles, ut asseruit, quod R. Bruch porrexit billam in sessionibus nuper tentis in Suthwell Byngham ad indictari

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faciendos quatuor vicarios, et nescit utrum, tres vel duos capellanos; et ulterius dicit iste juratus, quod audivit Dominum W. Bekbank quodam die ad postnonum in domo vicariorum[a] quod præfatus Dominus W. audivit esse dictum, quod Ricardus porrexit billam in sessionibus tentis nuper apud Suthwell ad indictari faciendos prædictos quatuor capellanos ut præfatur. — two or three chaplains.

Dominus Stephanus Clerk quartus testis in dicta causa productus vir bonæ &c. Dicit quod quodam die, de quo non recolit, erat in domo Johannis Cook in Esthorpe una cum Dominis Nicholao Knolles, Ricardo Penkith, Galfrido Penyngton, et audivit iste juratus dictum Nicholaum dicentem, ut dicit, publice in domo, quod si Ricardus conatus esset ad indictandum aliquem esset culpandus in re, et non plus iste juratus audivit in causa esse dictum ut asseruit. — 4. Stephen Clerk at Cook's house heard Knolles say that if Bruch tried to indict some one he was to blame.

p. 266.—xx die mensis Octobris Anno Domini m° cccc^mo lxx quinto, Reverendus vir magister Willelmus Worsley, Legum Doctor, Canonicus Residens Ecclesiæ Collegiatæ prædictæ, in domo capitulari capitulum publice faciens, Dominum Nicolaum Knolles, pro eo, quod temere et maliciose non diffamandum diffamavit prædictum Ricardum Bruch de præmissis depositis, ab officio et beneficio suis in dicta ecclesia publice suspendebat: admonentes eum sub pœna excommunicationis ne habitum de cetero gerat in dicta ecclesiâ quousque concordaverit cum dicto Ricardo, et eidem satisfecerit de suæ bonæ famæ detrimento, et expensis in ea parte factis etc. — Judgment: Knolles found guilty of slander, suspended from office and benefice, and warned not to wear his habit till he has agreed with R. Bruch and paid damages and costs.

Southwell Schola Grammaticalis.

p. 347.—Venerabilibus viris, capitulo ecclesiæ collegiatæ beatæ Mariæ Suthwell, Ebor, Johannes Danvers, Prebendarius Prebendæ de Normanton in eadem ecclesiâ: Reverentiam tantis viris debitam cum honore. Ad scholas grammaticales villæ Suthwell supradictæ vacantes, et ad meam præsentationem jure prebendæ meæ supradictæ spectantes, dilectum mihi in Christo Johannem Barre vobis præsento, humiliter supplicans et devote, quatenus ipsum Johannem ad præfa- — 1 Dec. 1475. Admission of John Barre to mastership of Southwell Grammar School by chapter on presentation of prebendary of Normanton.

[a] "dicentem" seems to be omitted.

A.D. 1475-7.

tas scholas admittere, cum suis juribus et pertinentiis universis, cetera que, quæ peragere in vobis incumbuntur in hac parte, peragere dignemini graciose. In cujus rei testimonium sigillum meum præsentibus apposui. Dat. London. vicesimo die mensis Novembris, Anno Domini m° cccc^mo lxx^mo quinto.

Post quarum literarum exhibitionem inspectionem et examinationem capitulum prædictum præfatum Johannem Barre, idoneum et habilem in artibus et scientia, ad præsentationem prædicti Johannis Danvers, ad scholas grammaticales Suthwell cum suis juribus et pertiniis universis, prout fieri antiquitus consuevit, primo die mensis Decembris in domo capitulari ejusdem admisit debite cum effectu.

6 May, 1476. Barry, Grammar School master cites Button, executor of Robert Button, for payment of 14s. 5d.

p. 329.—Sexto die mensis Maii Anno Domini millesimo cccc^mo lxx^mo sexto coram Dominis Thoma Urkyll et Ricardo Rooper, capitulum facientibus, in domo capitulari, comparuit personaliter Johannes Barry, Scolarum Grammaticalium Suthwell Magister, et contra Thomam Button, executorem testamenti Domini Roberti Button, capellani dum vixit, defuncti, vivæ suæ vocis oraculo proponit et dicit, quod præfatus Robertus Button, dum vixit, debuit præfato Johanni xiiii^s v^d, quare, facta fide inde de jure requisita, petit dictus Johannes præfatum Thomam Button canonice compelli ad solutionem dictorum xiiii^s v^d, ulterius que fieri etc. dictus Thomas Button.

Barry's witnesses.

p. 353.—Dominus Thomas Baxter juratur, et dicit, quod in camera Domini Willelmi Barthorp præsentibus isto jurato Dominis Willelmo Barthorp et Johanne Arnall de Morton, concessit præfatus Thomas Button dare præfato Johanni xiiii^s. v^d Dominus Willelmus Barthorp idem dicit et concordat cum contestibus suis.

Button ordered to pay up.

Sexto Maii condempnatus Thomas Button dicto Johanni in xiiii^s. v^d. solvendis Johanni: datur vigilia Sanctæ Trinitatis præfato Thomæ ad solvendum dictam summam xiiii^s. v^d. præfato Johanni, sub pœna excommunicationis.

2 April, 1477. Bull suspect with Agnes Saynton, clears himself with

p. 133.—Secundo die mensis Aprilis anno domini m° cccc^mo lxx^mo septimo in domo capitulari Dominus Johannes Bull, coram Dominis Thoma Urkyll et Ricardo Rooper, dictæ ecclesiæ gardianis, personaliter comparuit, ipsis capitulariter congregatis et capitulum

A.D. 1477-8.

publice facientibus, ac super crimine incontinentiæ, de quo per Agnetem Harcold æmulam suam fuerat diffamatus cum Agnete Saynton, cum sua ix manu tam clericorum quam laicorum in forma juris canonice se purgavit. Qua purgatione canonice facta, dictum capitulum restituit præfatum Johannem Bull suæ bonæ famæ pristinæ per decretum; admonendo eundem Dominum Johannem quod de cetero abstineret se ab omni loco suspecto cum dicta Agnete, et præsertim domo dictæ Agnetis, ecclesia et foro duntaxat exceptis, sub pœna suspensionis ab omni officio et beneficio, juxta statuta ecclesiæ. eight compurgators.

p. 347.—viii. die mensis Septembris Thomas Blakburn[a] anno domini millesimo cccc^mo lxxvii in artibus Baccalarius, ad præsentationem Magister Johnnis Danvers, pro eo, quod Magister Thomas Lacy, ultimus magister scolarum villæ Notinghame, minus negligens in docendo pueros et alios ibidem tam ut ex relatione fidedignorum ac per inquisitionem constabat et de regimime dictarum scolarum longo tempore absens fuerat, ad dictas scolas per capitulum et jure capitulari admissus fuerat, et magister earumdem debite constitutus. 8 Sept. 1477. Blakburn admitted master of Nottingham Grammar School, vice Lacy, removed for negligence.

p. 353.—v^to die mensis Novembris anno domini m°cccc^mo septuagesimo septimo præcipiuntur ministri, viz. Vicarii Chorales, per Gardianos, ut non gerant spatulas infra villam, et custodiant pacem adinvicem; sub pœna privationis et officio et beneficio; et præcipue Domini Cartwright Kendale et Othersale. 5 Nov. 1477. Vicars choral enjoined not to wear daggers in the town, and to keep the peace.

Visitation of 1478.

p. 269.—Visitatio ecclesiæ collegiatæ Beatæ Mariæ Suthwell inchoata in domo capitulari ejusdem et solemniter celebrata per Vene- Visitation, 1 July, 1478.

[a] The Master of Nottingham Grammar School (see p. 13) was removed for negligence and absence from school, and a new Master was appointed by the Chapter on the nomination of John Danvers, who it appears from other entries was Canon or Prebendary of Normanton and Chancellor of the Church from before 1475 to 1495 (he resigned in that year, Register, p. 19), and as such apparently not only presented to Southwell Grammar School itself (see p. 29) but to all other grammar schools in Nottinghamshire.

A.D. 1478.

rabilem virum Magistrum Willelmum Worsley, legum doctorem, Canonicum Residentem ejusdem ecclesiæ, ac dicti capituli commissarium sufficienter et legitime deputatum, primo die mensis Julii A D. millesimo cccc^mo lxxviii^o, cum continuatione et prorogatione dierum sequentium, si oporteat, et locorum.

Gregory shirks choir to attend wine sales.

In primis detectum est in hac visitatione quod Dominus Johannes Gregor non vacat divinis officiis in choro viz. matutinis, horis canonicis, missæ, et vesperis, sicut ceteri Vicarii Chorales faciunt, sed pluries se absentat ab eisdem.

Answers that he buys wine for church purposes.

Dictus Dominus Johannes Gregor exercet negotia secularia emendi vinum, prætextu cujus applicat se tempore divinorum vendicioni vini, et sic non facit sectam chori, ut tenetur. Dictus Dominus Johannes respondet, et dicit, quod emit vinum non causa lucri, sed ut ecclesiæ cum vino debito valeat deservire.[a]

Dimissus.

Nota:

Many vicars come home to their hall after 9, 10, or 11 at night.

Plures Vicariorum diversis noctibus intrant domum Vicariorum post horam novenam in nocte, aliqui decima hora, alii xi, alii media nocte, in defectu Domini Johannis Gregor, Senescalli, ad quem spectat magnæ clavis custodia.

Kendall walks about the church during service, in his choir habit.

Dominus Johannes Kendall spaciat in choro ecclesiæ, deambulans in habitu chorali, tempore celebrationis divinorum in choro: præceptum est eidem, quod de cetero non faciat, sub pœna statutorum.

Cartwright does the same: must amend.

Dominus Thomas Cartwright idem facit: præceptum est dicto Domino Thomæ, quod de cetero se emendet, sub pœna statutorum ecclesiæ. Dimissus.

Keyle several times a week sleeps in vicars' hall instead of vestry.

Dominus Willelmus Keyle pluries in septimana pernoctat extra ecclesiam in domo vicariorum et non in vestibulo: præceptum est dicto Domino Willelmo, quod dictum defectum emendet, sub pœna statutorum ecclesiæ.

Dimissus.

[a] This defence was not so absurd as it looks. As the sacrist's deputy or vicar, it was his business to supply the wine for the celebration of mass.

A.D. 1478.

p. 270.—Dominus Johannes Kendall absentavit se pluries ex divinis officiis in choro, præsertim de prima et quoque a matutinis, et idem Johannes pernoctat extra mansum vicariorum ali[bi],[a] sed ignoratur ubi jacet: præceptum est quod se emendet supra præmissis defectibus sub pœna statutorum.

Kendall shirks choir, and stays out all night from the vicars' mansion, but it is not known where he lies: ordered to amend.

Dimissus.

Nota:

Dominus Robertus Backley non psalmodizat diligenter cum sociis ut tenetur, nec cantat, sed pluries tacet, quando ceteri vicarii cantant; et absentat se a choro pluries tempore celebrationis divinorum, vacans molendino, ita quod vulgariter, propter intromissionem cum molendino, vocatur molendinarius: præceptum est eidem quod melius psalmodizet et faciat diligentius sectam chori sub pœna statutorum. Dimissus.

Backley does not sing in choir; shirks choir to attend the mill, so that he is nicknamed the Miller.

Dominus Thomas Tykhyll et Dominus Robertus Layn non faciunt sectam chori, ut tenentur, sed maxime sunt absentes a choro tempore celebrationis divinorum inter omnes ecclesiæ ministros.

Tykhill and Layn worst absentees of all.

Clerici ecclesiæ non consuete pulsant post horam viii ad ignitegium, sed sepius post mediam horam, et aliquando tardius: præceptum clericis quod hora viii, ut consuete solent, pulsent ad ignitegium.

The clerks do not toll the curfew at 8 o'clock, but often after half past or even later.

Dimissi.

Sacrista et clerici non pernoctant consuete in ecclesia sed pluries extra: præceptum est tam sacristæ quam clericis quod pernoctent infra ecclesiam sub pœna statutorum.

Sacrist and his clerks sleep outside the church.

Dimissus.

Non habent nisi unum gradale ex parte boreali chori, in defectibus omnium canonicorum.

Only one gravl on north side of choir through canons' default.

Bull:

p. 271.—Item detectum est quod Dominus Johannes Bull, quando porta magna vicariorum serata est, et ante apericionem ejusdem, visus

[a] This word is illegible beyond "ali" with a twirl.

A.D. 1478.

Bull is found in the church, when the great gate of the vicars' hall is shut, praying before matins, and suspect of staying out all night.

est idem Johannes in ecclesia ante matutinas orans,[a] ex quo oritur præsumptio quod extra domum vicariorum pernoctat plerique.

Dominus Robertus Backley non psalmodizat pro majori parte sed dicit bassa voce partes suas quum ceteri consocii sui cantant; dormit matutinis plerisque. Dimissus.

The Sacrist does not fill the water-vessel in Gunpot.

Sacrista non implet setulam cum aqua in Gunpot.[b]

Bull:

Dominus Johannes Bull ter vel quater in septimana absentat se a matutinis, primis, et horis, et aliquando bis vel ter in septimana non vacat divinis in choro.

Three vicars breakfast in town during prime.

Dominus Johannes Kendall,
Dominus Thomas Cartwright,
Dominus Johannes Huddersall,
} pluries absentant se a divinis in choro, et præsertim tempore primæ dissolvunt jejunia sua in villa; præceptum est quod se emendent in præmissis defectibus sub pœna statutorum. Dimissus.

Sledmyr walks about the church during prime.

Dominus Ricardus Sledmyr tempore primæ pro majori parte spaciat in ecclesia, et non venit ad primam: præceptum est quod se emendet sub pœna statutorum. Dimissus.

Nota generaliter:

The vicars' great gate ought to be shut at 8 or 9 p.m. in summer, but is not, owing to Huddersall, Cartwright, and Kendall.

p. 272.—Porta domus vicariorum magna secundum statuta vicariorum debet claudi hora viii, seu saltem hora ix tempore æstuali, sed non clauditur, contrariantibus et impedientibus Dominis Johanne Huddersall, Cartwright, et Kendall.

Nota generaliter:

There are no precentors on each side the choir as there ought to be.

Non habentur præcentores chori ex utraque parte ejusdem, sicuti soliti sunt habere, ad quos chorus debet attendere in cantando.

Dominus Johannes Gregory inter omnes vicarios maxime se absentat a divinis obsequiis in choro: præceptum est dicto Domino Johanni quod attentius et diligentius faciat sectam chori sub pœna suspensionis ab officio et beneficio. Dimissus.

Omnes cantaristæ, excepto Domino Thoma Baxter, non faciunt sectam chori ut tenentur.

[a] It is a singular cause of suspicion to be found praying; but no doubt Bull's brethren had good grounds for the interpretation placed upon his abnormal piety.

[b] Gunpot in p. 54 was the lavatory in the church.

A.D. 1478.

Bull:

Bull shirks service and leaves town without leave;

Dominus Johannes Bull non vacat divinis, præsertim bis vel ter in septimana.

Bull:

Idem Dominus Johannes recedit a villa plerique absque licentia capituli.

Bull:

Memorandum:

has never been corrected for beating Gregory in the cemetery.

Non est correctus idem Dominus Johannes pro verberatione Domini Johannis Gregor in cimiterio.

Bull:

Bull diffamed with Cristina Saynton.

p. 273.—Idem dictus Johannes diffamatur cum Cristina Saynton super lapsu carnis.

Kendall goes to breakfast during prime: shirks services

Dominus Johannes Kendall tempore primæ vadit ad jantacula in villa.

Bull:

Dominus Johannes Bull semel vel bis in septimana, aliquando ter, absentat se a divinis, præsertim a matutinis.

Tykhyll, Layn, and Barthorp amongst the worst absentees: ordered to amend.

Dominus Thomas Tykhyll, Robertus Layn, et Dominus Willelmus Barthorp non intendunt divinis obsequiis in choro, sed inter ceteros maxime sunt absentes: præceptum dictis Dominis Thomæ, Roberto, et Willelmo quod melius vacent divinis obsequiis in choro sub pœna suspensionis ab officio et beneficio. Dimissi.

Knolls tarde: ordered to amend.

Dominus Nicholaus Knolles tarde venit multitotiens ad matutinas: præceptum est eidem quod emendet se super præmissis sub pœna juris. Dimissus.

Chauntry priests like the vicars shirk Preciosa: Bull mostly shirks.

Nota generaliter:

Cantaristæ more vicariorum non veniunt ad preciosa.

Bull:

The churchwardens by tenure of Fabric lands ought to burn a torch at S. Peter's or

Dominus Johannes Bull pro majori parte non venit ad preciosa. Custodes fabricæ Ecclesiæ ratione terrarum[a] quas obtinent exhiberent tortam ad altare Sancti Petri seu Sancti Leonardi et non exhibent:

[a] There was, as was usual in cathedral and collegiate churches, a special endowment for the maintenance of the fabric. At Southwell it was called "Our Lady's Works."

A.D. 1478.

S. Leonard's altar: are to do so.

præceptum est custodibus quod exhibeant tortam sub pœna juris. Dimissi.

Several vicars after mass in St. Thomas' chapel wait in houses in town and shirk choir.

p. 274.—Plures vicariorum postquam veniunt a celebratione missæ a capella S. Thomæ expectant in domibus plurium in villa, absentantes se occasione hujusmodi moræ a divinis in choro.

Kendall often in public street in middle of the night.

Item dicebatur quod Dominus Johannes Kendall fuit in vico publico pluries media nocte.

Dominus Robertus Backley non psalmodizat sicut ceteri consocii sui in choro. Dimissus.

Sledmyr keeps a school of dice and backgammon in his chamber.

Dominus Ricardus Sledmyr custodit scolam talorum et tabularum in camera sua: præceptum est quod se emendet etc.

Bull:

Bull slept twice at matins this week.

Dominus Johannes Bull septimana præsenti dormiebat bis matutinas.

Gregory, Huddersall, Tykhill, Beilby, Barthorp, Chambrlen shirk choir.

Dominus Johannes Gregor male facit sectam chori. Dimissus.

Dominus Johannes Huddersall male facit sectam chori: præceptum est eidem quod melius faciat sectam chori sub pœna statutorum. Dimissus.

Dominus Thomas Tykhill male facit sectam chori: præceptum est eidem quod emendet et melius faciat sectam chori sub pœna suspensionis ab officio et beneficio. Dimissus.

Dominus Thomas Beylby non facit bene sectam chori: præceptum est dicto domino Thomæ quod melius faciat sectam chori sub pœna statutorum ecclesiæ.

p. 275.—Dominus Willelmus Barthorp raro vacat divinis officiis in choro, præsertim primæ et horis canonicis.

Rochell diffamed with Tykhyll's servant, confesses, is dismissed with a warning.

Dominus Ricardus Chambyrlen non facit sectam chori.

Robertus Rochell diffamatur super lapsu carnis cum famula Tykhyll: dictus Robertus fatetur crimen: præceptum est eidem quod, sub pœna suspensionis ab officio et beneficio, se absentet ab eadem. Dimissus.

Money stolen from box before image of Virgin at High Altar.

Nota bene:

Pecunia substracta erat de pixide coram imagine Beatæ Mariæ ad summum altare.

A.D. 1478.

Dominus Robertus Barkley tenuit suspecte in camera sua tempore matutinarum uno die Matildam Swayn, uxorem Thomæ Swayn: dictus dominus Robertus respondet et dicit quod non facit, et inde se purgat. Dimissus.

Matilda Swayn suspiciously in Barkley's chamber at matins' time.

Barkley denies and purges himself.

Nota generaliter:

In processione non incedunt convenienter sed nimis spissate.

They walk too close together in procession.

Lampas exhiberetur ardens, auroræ præsertim tempore, per custodes fabricæ ecclesiæ, et non exhibetur: exhibita est. Dimissus.

Dominus Ricardus Chamberlen tempore processionum diebus Mercurii Veneris et Dominica celebrat missam.

Richard Chamberlen celebrates mass during processions Wednesdays, Fridays, and Sundays.

Dominus Robertus Layn non habet evidentias cantariæ suæ sed eas subtraxit executor testimonii Domini Roberti Button.

p. 276.—Dominus Nicholaus Knolles detinet evidentias cantariæ sancti Nicholai quam prius occupavit: deliberavit.

Knolles detains title deeds of S. Nicholas' Chauntry: gives them up.

Dominus Robertus Layn tempore altæ missæ multitotiens celebrat missam.

Layn celebrates mass during High Mass.

Examinetur:[a]

Quod Dominus Johannes Bull cum Christina Saynton.

Bull:

Quia Dominus Johannes Bull frequentat domum Agnetis Saynton, mulieris sibi primo secundo et tertio sub pœna suspensionis ab officio et beneficio prohibitæ: Idem Dominus Johannes per capitulum ab officio et beneficio suis in dicta ecclesia per tres dies est suspensus: differtur executio gardianis ecclesiæ ad eorum beneplacitum fiendum.

Bull, after 3 prohibitions, frequents house of Agnes Saynton: suspended from office and benefice for 3 days. Execution of sentence left to wardens.

277.—Memorandum

In primis de tarde venientibus ad chorum in tempore divinorum.

Points to be noted: coming tarde to choir:

Item de psalmodia et pausatione in choro.

observing rests in psalms:

,, de ambulatione in processionibus.

walking in processions:

,, ,, veniendo ad missam Beatæ Mariæ sine habitu.

coming to Lady Mass without habit:

[a] This passage is illegible, being scribbled in the margin at the bottom of the page.

A.D. 1478.

Bowing and turning to altar at Glorias, &c.

Officiating priest and rectors of choir to come in time.

No quarrelling to take place because of visitation:
that the vicars' choral and chauntry priests' statutes should be kept:
that they sleep in their chambers, not in town, return home before curfew:
gates to be shut at proper time:
no quarrelling at home:

frequenting taverns:

that no suspect women come to their chambers:

carrying baslards:

chauntries to be duly served:

canonical hours to be kept:

walking in church during service:
confessing walking about in corners:
habits lying about:
going to breakfast before mass:

rectors of choir leaving choir during services:
discord in singing for want of succentor:

that the rectors of the church do not loll or lean on the stalls in copes.

Item de reverencia et versione ad altare in dicendo Gloriam tibi Domine vel similia.

,, executore officii ut tempestive veniat et incipiat.

,, Rectoribus chori ut veniant tempestive in choro.

,, ne fiat contentio inter ministros propter visitationem.

,, de statutis vicariorum et cantaristarum ut custodiantur et ut ministri obediant eis sub pœna suspensionis officii et beneficii.

,, ut vicarii et ceteri ministri Cantariarum jaceant infra cameras suas et non in villa; sed veniant tempestive domum, viz, ante ignitegium.

,, ut serentur portæ ad horas per statuta limitatas.

,, ut vicarii et ceteri ministri sint unanimes in domo et non litigiosi et non dantes occasionem irascendi.

p. 278.—Item, de frequentatione tabernarum.

,, ut non habeant aliquas mulieres suspectas venientes ad cameras.

,, de portatione spatularum viz. baslards.[a]

,, ut custodiant vicarii et ceteri cantaristæ cantarias suas secundum ordinationes eorum.

,, ut veniant omnes ministri ad horas canonicas, sicut sunt jurati in admissione sua.

,, de ambulatione in ecclesia in tempore divinorum.

,, ne quis confitiatur se alteri deambulando in angulis.

,, de habitibus jacentibus in partibus ecclesiæ.

,, de transeuntibus ad jantaculum, missa neque prius celebrata neque audita.

,, de rectoribus chori exeuntibus in tempore divinorum, et præcipue in matutinis, missis, et vesperis.

,, de discordia in cantu tempore servicii, ea de causa quod non habetur succentor.

,, ne rectores ecclesiæ accubent sive appodient supra le stalles cum cappis.

[a] Baslards are large daggers worn at the girdle.

A.D. 1478.

Item si ornamenta ecclesiæ sint sufficientia. If the ornaments of the church sufficient:

,, si sacrista jaceat infra ecclesiam et debite pulset. if the sacrist sleeps in church and rings the bells properly:

,, si ministri sint unanimes et conformes. whether chauntry priests take annuals or trentals:

,, si portionistæ aut cantaristæ deputati ad officium mortuorum capiant annuale vel trecennale. if any one attacks another with offensive words:

,, si aliquis alium affecerit verbis opprobriosis aut contumeliosis infra ecclesiam vel extra. if they celebrate during high mass:

,, si celebrent tempore altæ missæ. if they wander about the church during singing Hours:

,, si in ecclesia vagaverint dum horæ cantentur. if the schoolmasters are sufficient and diligent;

,, si magistri scholarum sint sufficientes et in officio diligentes. if the parish vicar visits the sick:

,, si vicarius parochialis debite visitaverit infirmos. if any light be put out which ought to be lighted.

,, si aliquod luminare sit abstinctum quod solet accendi.

Bull-Kendall.

12 Feb. 1478. John Bull and John Kendall, vicars choral, having quarrelled in the minster yard at the instigation of the devil, to the great indignation of archbishop Laurence Booth then staying in his manor at Southwell, it is ordered that no minister of the church may carry a hanger unless he is going into the country, and then only with leave of the chapter. Penalty 6s. 8d. to the Fabric fund.

p. 137.—Cum xii^mo die mensis Februarii anno domini millesimo cccc^mo lxxviii, in cimiterio Suthwell inter Dominos Johannem Bull et Johannem Kendall Vicarios Chorales dictæ ecclesiæ discordia orta erat instigante zizánnio[rum?] satore intantum quod alter alterum ad invicem percutiens usque ad sanguinis effusionem enormiter lædebat, Et quia ad tunc reverendus pater Laurentius [a] Eboraci archiepiscopus in manerio suo ad tunc traxerat moram Suthwell prædicto Ne crimina remaneant impunita et quia gravissime ferebat dictus reverendus pater hujusmodi delictum pro eo quod ipso præsente a litibus et jurgiis maxime differre non desistebant ministri; ad metus aliorum futurorum ministrorum ad compescendum lites Capitulum prædictum, de consensu et voluntate dicti Reverendi patris, ordinavit statuit et decrevit, quod nullus Vicarius Choralis dictæ ecclesiæ Cantarista aliusve minister dictæ ecclesiæ de cetero gerat in ecclesia, aut ipsius cimeterio aut villa, armicudium sive gestrum, publice aut

[a] Laurence Booth, archbishop of York, A.D. 1476-80, like his brother and predecessor, William Booth (1452-64) made the manor or palace at Southwell his favorite residence. Both were buried in the Booth chapel at the south-west of the church, which was used as the Grammar School till pulled down by the chapter in 1784, because "it destroyed the regularity of the buildings."

A.D. 1478-9.

Any one who, carrying a dagger or hanger, attacks another minister of the church shall also surrender his weapon to the chapter and forfeit it and be suspended from office and benefice in the minster for ever.

privatim præterquam in casu quod profiscatur seu profisciscì intendat ex villa Suthwell in patriam, de licentia capituli prædicti obtenta: et si quisquam dictæ ecclesiæ minister contra præmissa attemptaverit seu fecerit, statutum est et decretum quod delinquens in contrarium vi^{s} viii^{d} amittet ad usum fabricæ ecclesiæ applicandos; et etiam quod si aliquid minister taliter attemptans gerendo gestrum sive armicudium contra prædictam ordinationem, vim alicui sociorum suorum ministrantium in dicta ecclesia inferat, quod ex tunc taliter delinquens nedum vi^{s} viii^{d} amittet, verum armicudium suum offeret capitulo, et realiter illud dimittet, et ab officio et beneficio suo in dicta ecclesia nisi ex speciali gracia dicti capituli veniet imperpetuum suspendendus absque spe redeundi ad ecclesiam supradictam tamquam minister ejusdem.

Dispensatio residentiæ.

5 July, 1479. Canons residentiary give themselves leave of absence for the summer on account of the plague.

p. 185.—Quinto die mensis Julii anno domini millesimo cccclxxix°. In domo capitulari Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, constitutis personaliter venerabilibus viris Magistro Willelmo Worseley legum doctore, et Domino Edmundo Chaterton, Canonicis Residentiariis dictæ ecclesiæ collegiatæ et capitulum publice facientibus capitulariter congregatis, pro eo, quod dira pestilentialis strages in villa Suthwell verisimiliter continuare estimatur; quod que ipsi venerabiles viri cum eorum familiaribus infectionem dictæ pestiferæ stragis timent gravissime incurrere, justo metu ipsius futuri morbi dispensaverunt, et eorum alter dispensavit, et licentiam alter alteri eorum dedit, quod durante hujusmodi strage, semissiam se absentarent, absentaretque alter eorumdem ab eorum residentiis in dicta villa, more solito servando sic quod cum ministris ecclesiæ, prout convenit fuerit concordatum, absque dispendio communi.

14 Feb. 1479 Barnby, residentiary, suspends Cartwright, vicar choral, and Layn, chauntry-

p. 138.—xiiii^{to} die mensis Februarii anno Domini millesimo cccc^{mo}lxxix° In domo capitulari Suthwell coram venerabili viro Magistro Johanne Barnby Canonico Residentiario ejusdem ecclesiæ personaliter comparuit Dominus Thomas Cartwright, vicarius choralis dictæ ecclesiæ, et Dominus Robertus Layn, Capellanus Cantarialis

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ejusdem ecclesiæ; et, pro eo, quod ipsi ad invicem alias jurgantes et ictus ad invicem, hincinde, dictus Dominus Thomas cum armicudio,[a] et præfatus Dominus Robertus cum baculo, inferentes in cimiterio dictæ ecclesiæ, contra honestatem sacerdotii et scandalum ecclesiæ pacem et tranquillitatem violando: pro quibus quidem delictis et inquietationibus, præfatus venerabilis vir dictos Dominum Thomam et Robertum ab eorum habitu suspendebat; et pendente per aliquantulum temporis hujusmodi suspensione, ipse Dominus Thomas Cartwright, animo contrito suæ negligenciæ et fasinoris prædictorum multum pœnitens, graciæ capituli se submisit, veniam pro suo peccato humiliter postulando; et præfatus venerabilis vir, cor contritum et humiliatum despicere nolens, præfatum Dominum Thomam iterato ad suum habitum admisit; et sibi pro suis demeritis penitentiam injunxit, videlicet, quod unico die Veneris aut Mercurii in xl^ma^, more humilis pœnitentis, dictus Dominus Thomas incedat ante crucem ferentem publice in processione, suppellicio et amita tantum indutus, et psalmos passionis genuflectens coram summo altare publice, tempore altæ missæ, die illo quo peragit suam pœnam dicet, tanquam humilis pœnitens, suis pro delictis; et etiam quod dictus Dominus Thomas abstineat se a domo Archæ[b] viduæ præterquam cum honestis personis; et quod se bene et honeste geret penes ministris dictæ ecclesiæ. Admonendo eundem Dominum Thomam quod si de cetero gerat contra statutum[c] dictæ ecclesiæ armicudium, vim cum eo alicui sociorum suorum ministrantium in dicta ecclesia temere inferendo, quod extunc ab officio et beneficio suis in dicta ecclesia, ipsius mera culpa precedente veniet suspendendus.

priest, for striking one another, one with a dagger, the other with a club, in the churchyard.

Cartwright submits, and is restored to his habit, on condition of penance, viz.: one Wednesday or Friday in Lent to walk before the Cross-bearer in procession, and say the psalms of the Passion on his knees before the high altar, clothed only in surplice and amice: to abstain from widow Archa's house except in honest company, and to behave properly to the ministers of the church: or will be ipso facto suspended.

Visitation of 1481.

p. 285. Visitatio ecclesiæ collegiatæ Beatæ Mariæ Suthwell inchoata per venerabilem virum Magistrum Willelmum Worsley,

Visitation 20 July, 1481, held by William Worsley, canon residentiary.

[a] See note on p. 39.

[b] As usual, there appears to have been a lady in the case.

[c] See p. 137 of the Register, 12 Feb. 1478, p. 39 above.

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Legum Doctorem, ibidem xx^mo^ die mensis Julii anno Domini millesimo cccc^mo^ octogesimo primo, cum continuatione et prorogatione dierum sequentium.

Berkeley has indecently long hair, unbecoming the priesthood.

Mery: Detectum est primo in hac visitatione quod Thomas Berkeley habet crines indecentes nimis longas, honestati sacerdotii indecoras.

Bull does not sleep in the church.

Item detectum est quod Dominus Johannes Bull non pernoctat in ecclesia ut tenetur.

Gregory shirks choir.

Sledmyr: Item detectum est quod Dominus Johannes Gregor non facit sectam chori ut tenetur.

Bull and Cartwright do not sing together, and disturb the chorus.

Dominus Johannes Bull et Dominus Thomas Cartwright objurgant in cantando in choro nec unus alteri habet aurem, ut perturbatur chorus cantu divinorum.

Webster: nichil deponit.

Dyson: nichil deponit.

Gregor: Sacrista non pernoctat in ecclesia; sed quater aliquando in septimana non pernoctat in ecclesia, et dormit pluries matutinis.

Lemyng one day ate honey and butter and eggs before mass: indecently exposed himself to Agnes Saynton.

Item dicit quod post mediam noctem Dominus Johannes Lemyng quodam die comedit mel et butirum et ova et postea celebravit missam eadem die: et etiam temptavit Agnetem Saynton ut carnaliter commisceret cum ea, et ostendit ei supra scabellum pudenda sua.

Smyth: Item Dominus Johannes Gregory dormit bis vel ter in septimana matutinis.

Berkeley sleeps at matins.

Penkyth: Item Dominus Robertus Berkley dormit bis vel ter in septimana matutinas, et absentat se a choro.

Hyll: nichil deponit.

Gregory shirks choir.

Cartwright: Dominus Johannes Gregor male facit sectam chori, et præsertim absentat se a matutinis.

Berkley, Bull, Kendell, depose nothing.

Berkley: nichil deponit.

Bull: nichil deponit.

Kendell: nichil deponit.

Several in the choir have a peculiar way of singing, and create discords.

Keyll: Plures in choro habent singularem viam in cantando et discrepant.

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p. 287.—*Baxter:* Duo gradalia in choro egent correctione, et pluribus partibus defecta sunt. Two graduals are defective.

Knolles: nichil deponit.

Littester: Dominus Robertus Layn tempore altæ missae celebrat missam. Layn celebrates mass during High Mass.

Barthorp: nichil deponit.

Layn: nichil deponit.

Tykhyll: Item detectum est quod Thomas Cartwright habet singularem viam in cantando et non dat aures in cantando ceteris. Cartwright has a peculiar way of singing

Beyllby: nichil deponit.

Chamberlen: Item detectum est quod Dominus Nicholaus Knolles habet ortum de croco pertinentem cantariæ suæ, et non vult solvere redditum, ut tenetur. Knolles pays no rent for his garden of saffron as he ought.

Rochell: nichil deponit.

Worsley: nichil deponit.

p. 289.—Detectum est in hac visitatione quod canonici, anno præterito, complcverunt residentiarum suarum viii. septimanas et non plures, et tunc alter cum altero dispensavit pro residuo, nichil relinquentes in recompensationem ministris ecclesiæ quos depascere tenentur per iv septimanas non completas. The canons only in residence 8 weeks instead of 12, and gave no compensation to the ministers of the church, whom they are bound to feed.

Dominus Robertus Dyson non petit licenciam in absentia Canonicorum de capitulo quando recedere et devillare intendit. Dyson goes out of town without leave.

Custodes ecclesiæ et sacrista non attendunt diligenter ad campanas et eorum apparituras quæ debent fieri quando pulsare debeant. Mery negligent in the Bursary.

Dominus Robertus Mery nimis negligens et remissus est in officio Iconomorum ecclesiæ.

Dictum est quod Dominus Johannes Bull recessit ab ecclesia pluries januis ecclesiæ apertis post se remissis. Bull goes out of church and leaves the doors open.

Dominus Robertus Berkley malus est sectator chori.

Domini Thomas Tykhyll et Thomas Beylby mali sunt sectatores chori.

p. 290.—Dominus Ricardus Sledmyr tempore divinorum ludit ad tabulas, pluribus vicibus propter pecuniam. Sledmyr often plays backgammon for money, during service time.

Dominus Johannes Gregory malus est sectator chori.

Dominus Johannes Bull malus est sectator chori.

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Pigs and geese have common admission to the church-yard.

Porci et ansæ habent communem ingressum in cimiterio, etc.

p. 291.—Dominus Ricardus Sledmyr tempore divinorum ludit ad speram.[a]

Sledmyr plays at ball [a] during service time.

Idem tempore altae missae celebrat missam.

Dominus Thomas Cartwright tempore divinorum ludit ad tabulas et se inde jactitat fecisse.

Cartwright plays backgammon at service time: boasts of it.

Dominus Robertus Berkley malus est sectator chori.

Dominus Johannes Bull malus est sectator chori, præsertim tempore primæ.

Gregory the worst keeper of choir of any.

Dominus Johannes Gregor idem facit et inter omnes pessimus sectator chori reputatur.

p. 279.—Cum in visitationibus capituli exercitatis in ecclesia præbendali de Oxton, A.D. 1481 inter cetera erat detectum, quod Dominus Johannes[b] × Vicarius de Oxton carnaliter cognovisset Agnetem quam secum habet in domo sua, ut solus cum sola; super quo eodem articulo dictus Vicarius, quinto die Novembris conventus, articulum hujus modi carnalis copulæ denegavit, sed se inde non purgavit, submittens se gratiæ capituli, sub hac forma, quod, pro eo quod se non purgavit, monuit eum capitulum quod dictam Agnetem ab ipsius consortio infra mensem post monitionem sibi factam removeret, et se absentaret a consortio dictæ Agnetis ab omni loco, foro et ecclesiæ duntaxat exceptis; cui monitioni sibi factæ dictus Vicarius, pro eo, quod capitulum omnem penitentiam eidem remiserat absque strepitu judiciali, se parere, tactis sacrosanctis Dei Evangeliis, ultro et sponte juravit in Domo capitulari; hiis testibus, Dominis Thoma Urkyll et Ricardo Rooper Gardianis et Magistro Roberto Skayff dicti capituli Scriba.

The vicar of Oxton convicted with one Agnes, whom he keeps in his house solus cum sola, fails to purge himself.

12 Sept. 1483. Bull suspect with wives of W. Warsopp and R. Lancashire; ordered to clear himself

p. 147. Bull.—Duodecimo die mensis Septembris Anno Domini millesimo cccmo lxxxiiio coram venerabili viro Magistro Willelmo Worseley, legum Doctore, Canonico Residentiario Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, capitulum publice faciente, comparuit personaliter Dominus Johannes Bull, Vicarius Choralis dictæ

[a] Does spera mean bowls?

[b] The name is left blank in the original.

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ecclesiæ; cui objectum erat quod exercitabat et frequentabat domos Willelmi Warsopp et Roberti Longcaschyr; quod fama publica laborabat eundem Dominum Johannem commisisse illicita, præsertim cum uxore dicti Willelmi Warsopp adulterium, et pluries laborasse uxorem dicti Roberti Longcaschyr ad committendum actum venereum, prætextu cujus illiciti laboris dicta Ecclesia Collegiata patitur grave scandalum. Ad quæ dictus Dominus Johannes personaliter comparens respondebat, negando hujusmodi famam de præmissis ullo modo pululasse: Unde idem venerabilis vir indixit eidem Johanni purgationem canonicam die Martis proximo ante festum Sancti Mathei faciendam cum sua sexta manu, trium laicorum et trium capellanorum, de hujus modi fama et facto; et interim suspendebat dictum Dominum Johannem Bull a suis officio et beneficio quousque se purgaverit canonice in præmissis.

by 6 compurgators; 3 chaplains, 3 laymen suspended meanwhile.

Eodem die, prefatus venerabilis vir in eodem capitulo, Ricardum Gurnell, Diaconum, propter seminationem rixarum et discordiarum inter laicos publice in villa saepius factam in scandalum ecclesiæ a suo habitu suspendebat; monendo eundem Ricardum et Palmer omnesque clericos sacristæ, sub pœna suspensionis ab officio et beneficio suis imperpetuum in dicta ecclesia, quod vacent cotidie absque legitimo impedimento Scolis Grammaticalibus; et quod clerici Sacristiæ jugiter attendant super pulsatione ignitegii, hora solita et consueta; et quod deinceps, post illam pulsationem ab ecclesia se non absentent, sed omnes vacent curæ eiis commissae sub pœna prædicta in eorum cujuslibet personas canonice fulminanda si eorum aliquis contrarium attemptaverit in futurum.

Same day Gurnell, a deacon, suspended for quarrelling with laity in public. He and all the clerks of the Sacrist warned to attend grammar school daily, to sound the curfew at the proper time, and attend to their duties.

p. 355.—In festo Sancti Egidii fuit Dominus Thomas Cartwryght monitus per gardianos ut perhiberet se benigne et facete erga socios suos, sub pœna xl^{s}. Anno domini m^{o} cccc^{mo} octagesimo vto.

1 Sept. 1485. Cartwright ordered to conduct himself properly to his colleagues.

Memorandum quod in vigilia apostolorum Symonis et Judæ, Anno Domini m^{o} cccc^{mo} octagesimo sexto, venerunt vicarii fere omnes in capitulum ad Preciosa coram gardianis, conquerentes de Domino Thomas Cartwright, dicentes quod non exhibet se in moribus ut conveniens est sacerdoti, et maxime in choro et in cantu, sed perturbat omnes in choro, cantando contra morem et usum

27 Oct. 1486. Nearly all the vicars' choral came to complain to

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chori: Unde præceptum datur ab illis ut emendet se in hiis omnibus sub pœna xl^{s} ad fabricam ecclesiæ.

the wardens at Preciosa that Cartwright did not behave as became a priest, especially in singing in choir, but disturbed the rest by singing contrary to use and custom: ordered to amend on pain of 40s. fine to Fabric fund.

Visitation of 1484.

30 July, 1484, visitation begun and discontinued. 28 Jan. 1484, resumed by the churchwardens under special commission from three residentiaries.

p. 292.—Visitatio ecclesiæ collegiatæ Beatæ Mariæ Southwell, in dicta ecclesia inchoata penultimo die mensis Julii anno domini millesimo lxxxiv^{to}, quæ eadem visitatio erat discontinuata, et iterum inchoata xxvii^{mo} die mensis Januarii anno Domini supradicto, exercita debite per Dominos Thomam Urkyll et Ricardum Rooper dictæ ecclesiæ gardianos de speciali mandato venerabilium virorum Magistrorum Willelmi Worsley, legum doctoris, Edmundi Chatterton et Johannis Barnby, canonicorum residentiariorum tunc ibidem.

Cartwright creates discord in the choir by his new-fangled way of singing.

Mery: Detectum est quod Dominus Thomas Cartwright in psalmodia et in cantando faburdon non servat ritum chori, sed facit magnam discordiam in cantando, habens viam extrinsecam non usitatam inter chorales; vi^{to} die mensis Maii, anno domini millesimo cccc^{mo} lxxxv^{to} præfatus Dominus Thomas Cartwright personaliter comparuit in domo capitulari coram venerabili viro Magistro Johanne Barnby, canonico residentiario et capitulum faciente, et monitus est quod nedum se emendet in dicto articulo sed etiam in omnibus aliis super quibus inferius detegitur, sub pœna suspensionis per sex dies ab officio et beneficio.

6 May, 1485, ordered by Canon Barnby to amend, on pain of suspension for 6 days.

Cantaristæ non veniunt ad preciosa ut tenentur.

Chauntry priests do not come to chapter. Bread and wine often wanting at S. Peter's altar through the default of the clerks of that altar.

Ad altare S. Petri deficiunt plerumque vinum et panis in defectibus clericorum ejusdem altaris.

Cartwright over the fire in the vicar's hall causes disturbance by bragging of his singing and laughing at the others.

Rochell: idem deponit de Domino Thoma Cartwright sicut Dominus Johannes Mery. Idem Dominus Thomas sedens prope ignem in domo Vicariorum reprobat consortes suos in cantando et se præ ceteris in scientia cantus commendat, ut ex jactura sua alii ministri excitantur ad rixas.

Gurnell plays cards with the laity the whole year through,

p. 293. Dominus Ricardus Gurnell multitotiens per totum annum ludit ad cardas cum laicis ut per hujusmodi ludum dissensiones oriuntur et contumeliæ, et fere de verisimili timetur de homicidio,

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quod de eodem tota villa et villani habent ipsum in scandalum et odium, et sic grave scandalum ecclesiæ generatur. — and quarrels with them so much that manslaughter is expected.

Sledmyr: Chorus non devote ut olim cantat psalmodiam distincte et aperte, sed nimis velociter cantat contra solitum usum ecclesiæ. *Nota generaliter.* — The choir sings too fast.

Webster: Dominus Robertus Webster frequentat tabernas in villa post celebrationem missæ suæ usque chorus cantat primam et sic post nonam et post cœnam. — Webster haunts taverns after mass till prime, and the same after nones and after supper:

Sexto die mensis Maii Venerabilis Magister Johannes Barnby monuit dictum Dominum Robertum quod se emendet et abstineat se præsertim a frequentatione tabernarum tempore divinorum, sub pœna statuti; pro una et prima vice. — 6 May ordered to amend.

Nota generaliter: Cantaristæ non faciunt sectam chori nec veniunt ad preciosa excepto Domino Nichalao Knolles. — Chauntry priests, except Knolles, shirk choir, and chapter.

p. 294.—*Bull:* Idem deponit de Domino Thoma Cartwright sicut Dominus Johannes Mery.

Dyson: Dominus Johannes Gregor vacat plus tabernis quam divinis officiis in choro. Sexto die mensis Maii comparuit personaliter Dominus Johannes Gregory coram venerabili viro Magistro Johanne Barnby canonico residentiario, et quia alias fuit monitus primo et secundo de emendando se in faciendo sectam chori et inde negligens fuit, idcirco præfatus Dominus Johannes Gregory monitus erat tertio quod melius faciat sectam chori ac debite ut tenetur, cessante causa legitima; sub pœna suspensionis ab officio et beneficio suis in hac ecclesia imperpetuum obtinenda. *Nota monitionem contra Dominum Johannem Gregor.* — Gregory spends more time in taverns than in choir: warned a third time to amend.

Duo Diaconi tenentur dicere Placebo,[a] Dirige[a] immediate cotidie post completorium et speciale collectum viz. Deus qui inter Apostolicos, pro anima Domini Kemp Cardinalis ad altare Sancti Thomæ, et non dicunt, et jurati sunt sic dicere, &c. — The two deacons do not say Placebo and Dirige, and the special collect for Cardinal Kemp, at St. Thomas's altar after compline.

[a] "Placebo" means the evening, and "Dirige" the morning office for the dead, so called from the first words of the antiphons with which they began. The collect beginning "Deus," etc. was a collect in that office in commemoration of deceased bishops. Cardinal Kemp, Archbishop of York A.D. 1426-52, had no doubt left a benefaction for his own commemoration. He lived a great deal at his Palace at Southwell, and is believed to have built the Great Hall there, lately restored.

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Litster does not say Our Lady's mass before 8 o'clock, but is tardy.

Dominus Laurencius Litster debite post horam octavam non celebrat missam Beatæ Mariæ sed pluries tardius: præceptum est eidem quod se emendat de cetero &c.

Gre shirks choir.

Dominus Thomas Gre non vacat debite divinis officiis et præsertim primae et horis.

Cartwright sings the psalms badly.

Kendell: nichil deponit.

Tykhyll frequents the Bursary, which keeps him from choir.

Sledmyr ludit ad speras insolite tempore divinorum.

p. 295.—*Gre:* De Cartwright idem deponit sicut ceteri, addendo præsertim quod male psalmodizat.

Bull and Kendall intimate with women of bad character, take them to their chauntries suspiciously: have been corrected for this by the churchwardens.

Tykhyll frequentat Iconomiam quod impedit se a divinis: Dominus Laurencius simili modo facit.

Dominus Johannes Bull et Kendell familiares sunt cum meretricibus et mulieribus malarum dispositionum, et ducunt ipsas ad cantarias suas suspecte: super istis correcti sunt per gardianos.

Canons do not keep their statutory residence: do not properly correct defaults proved at visitations, and especially the want of repair of prebendal houses, some of which have fallen down.

p. 296.—Canonici non custodiunt residentias suas secundum statuta ecclesiæ.

Canonici comperta in visitationibus suis non debite corrigunt ut tenentur, et præsertim reparationes domorum prebendalium, tam in villa Suthwell quam in patria, ut plures domus vel mansorum præbendalium in eorum necgligentia maximas ruinas et earum aliquæ ad terram funditus prosternuntur.

The vicars' gardens belonging to Chawndeler's prebendal house are left unfenced.

Ortus quidem Vicariorum viz. pomarium annexum manso Prebendali Magistri Thomæ Chawndeler non habent sufficientem clausuram inter ipsum ortum et dictum mansum Prebendale, in defectu Prebendarii et procuratoris sui.

Rectors of the choir having copes shirk duty, sing indistinctly and too quickly, without observing the rests.

Nota generaliter: Rectores Chorales habentes copas chorales non debite attendunt eorum solitis officiis.

Nota generaliter: Rectores superiores simili modo non attendunt eorum officiis. Non psalmodizant distincte psalmodiam secundum consuetudinem ecclesiæ nec pausant prout antea consueverunt sed nimis velociter currunt cum psalmodia et non distincte proferunt verba ejusdem.

Several vicars choral and chauntry priests spend service time at taverns, especially during prime.

p. 297.—*Nota generaliter:* Plures Vicariorum et cantaristarum tempore divinorum vacant tabernis præsertim tempore primæ.

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Nota generaliter: cantaristæ non veniunt ad preciosa.

Nota generaliter: Plures Ministri sæpe devillant absque licentia Gardianorum in absentia Canonicorum. Many go out of town without leave from the churchwardens when canons are away.

Webster: nichil deponit.

Gregory: Dominus Thomas Cartwright non conformat se in cantando faburdon[a] usui chorali sed facit discordiam in cantando inter ministros ecclesiæ. Cartwright does not conform to the use in singing faburdon, and creates discord.

Idem Dominus Thomas tempore divinorum in habitu chorali deambulat circumcirca in ecclesia non attendendo divinis officiis in choro. Cartwright often walks about the church during service.

Capellani vel cantaristæ non veniunt ad preciosa in capitulo sed penitus se absentant. Chauntry priests do not attend Preciosa in chapter.

Legendæ dilascerantur et insufficienter reparanter in defectibus Residentiariorum. The lesson books torn, and not repaired by residentiaries.

p. 298. *Hyll:* Dominus Johannes Gregory non vacat divinis officiis in choro pro majore parte anni et præsertim se absentat a processionibus festivalibus. Gregory shirks service, and especially festival processions.

Nota generaliter: Ministri ecclesiæ non vacant scolæ grammaticali. Magister Grammaticalis non attendit debitis horis doctrinæ suorum scolarium in scola, et quam pluries indiscrete dat remedium[b] suis scolaribus diebus ferialibus, quod quasi ad tempus nichil addiscunt expendendo bona suorum parentum frustra et inaniter; et non locuntur latinum in scola sed anglicum. The ministers do not attend the Grammar School. The Grammar School master shirks school, and gives "remedies" to the scholars on whole school days, so that they learn nothing, spending their parents' substance for nothing: and they talk English in school instead of Latin.

Nota generaliter: Cantaristæ non vacant prime et horis in choro diligenter ut tenentur.

[a] The chief complaint at this Visitation seems to have been some new way of singing introduced by Cartwright—and specifically his singing of the Psalms and the "Faburdon." Father Gasquet informs me that this is the equivalent of "faux-bourdon," and this was the first attempt at harmony, or a variation on plain-song, being a sort of "drone" accompaniment. Cartwright was probably singing a second or other part: "prick song" instead of "plain song," in some new fashion.

[b] At Winchester the word "remedy" is still used for a holiday: and the Head Master when he grants a remedy to the "Præfect of Hall" still gives him a ring whereon is inscribed "Commendat rarior usus." This entry explodes once for all the horrible heresy which was started at Winchester, that remedy did not mean remedium laboris, but was corrupted from "remission-day" to "remi-day."

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Gregory shirks choir so often, that there is no one like him.

Gregor: Dominus Johannes Gregor non facit sectam chori sed se absentat ita frequenter quod inter omnes chorales in faciendo sectam chori non est sibi similis.

Peynreth does not know how to read or sing.

Dominus Robertus Peynreth neque scit legere vel cantare, et non servat cursum chori debitum ut ceteri sui consodales.

Cartwright sings faburdon so outlandishly he makes discords.

Keyll: Dominus Thomas Cartwright cantat faburdon tali extraneo modo quod ceteri chorales nequeunt cum eo concordare, et facit magnam discordiam inter fratres suos.

Smyth: Dominus Thomas Cartwright non pausat psalmodiam suam, et alios comministros impedit, et perturbat in cantando faburdon, et magnam discordiam facit in choro.

Bull does not sleep in the church: ordered to amend.

p. 299.—Dominus Johannes Bull non continue pernoctat in ecclesia sed multitotiens se absentat.

Sexto die Maii præceptum est dicto Johanni Bull per magistrum Johannum Barnby quod melius invigilet curæ sibi commissæ et quod emendet se, nedum in isto articulo, sed etiam in aliis subscriptis articulis super quibus est detectum: sub pœna, &c.

Bull and Cartwright wear daggers secretly under their cloaks notwithstanding the special ordinance against it.

Bull: Cartwright: Dominus Johannes Bull et Dominus Thomas Cartwright utuntur communiter subter eorum togas privatim armicudia[a] sive gestra infra mansum Vicariorum contra specialem ordinationem inde factam.

Kendell coming back from taverns in the town sits over the fire in the vicars' hall, and causes quarrels by abusing his brethren: ordered to amend.

Dominus Johannes Kendell diversis vicibus reveniens a villa de taberna in domum Vicariorum pluribus noctibus, sedens cum consortibus suis ad ignem, seruit ex superfluitate cerebri verba contumeliosa inter fratres, quæ plerumque generant rixas.

Sexto die mensis Maii præceptum est dicto Domino Kendell quod se abstineat, et ulterius non committat præmissa hujusmodi.

Penkith: Dominus Johannes non vacat divinis in choro.

[a] The editor of the *Durham and Beverley Sanctuary* records (*Surtees Society*, 1837, vol. i.) in a note on entry clxvii. p. 64, says, "the armiendum was probably a small stithy used in making plate or other armour," misled by some fancied derivation from arma and incude. In the preface he offers the reader the choice of an even wilder derivation as "emiendum," an oil-bottle. There seems, however, no reason to suppose that it is anything more than diminutive of arma, meaning a small side arm, a dagger, or whinyard (gestrum).

A.D. 1484.

Bull et Cartwright non veniunt ad preciosa.

Cantaristæ simili modo non veniunt ad preciosa.

Bull and Cartwright, and chauntry priests, shirk chapter.

Kendel inservit curis aliarum cantariarum et omittit proprias cantarias ad quas tenetur: respondet idem Dominus Johannes et dicit quod non omittit proprias cantarias.

Kendell serves other chauntries and neglects his own: denies the charge.

Gre non vacat primæ et horis, et in medio matutinarum venit in chorum ad divina.

Cantaristæ.

p. 300.—*Tykhyll:* Dominus Robertus Peynreth utitur aucupacione et venatione tempore divinorum, et etiam captationibus talparum.

Peynreth hawks, hunts, and catches moles during service time.

Bruckschaw: Dominus Willelmus Barthorp non vacat divinis officiis in choro diebus festivalibus, sed multitotiens se absentat ab iisdem: præceptum est eidem Domino Willelmo Barthorp per Magistrum Johannem Barnby canonicum residentem quod diebus festivalibus melius faciat sectam chori, sub pœna.

Barthorp shirks choir on feast days: ordered to attend.

Columbæ deturpant libros in defectibus custodum ecclesiæ.

The doves dirty the books.

Dominus Robertus Peynreth frequentat aucupationem et venationem tempore divinorum, et non dicit Placebo Dirige ut tenetur, nec ordinationem cantariæ suæ ut debet observat: Sexto die mensis Maii præceptum est dicto Domino Roberto per Magistrum Johannem Barnby quod abstineat se a præmissis et quod observet ordinationem cantariæ suæ sub pœna qua decet, &c.

Peynreth hawks and hunts, and does not say placebo and dirige as he ought: ordered to amend.

Beylby: Dominus Nicholaus Knolles ad antiphonare[a] coram eodem et Domino Thoma Beylby et Domino Thoma Tykhyll jacens non permittit dictos suos consocios habere libri aspectum ut ceteri, sed se totaliter divertit ad illud alios impediendo ne videant: præceptum est dicto Domino Nicholas quod se emendet etc.

Knolles drags the anthem-book in front of himself and prevents Beylby and Tykhyll from looking at it: ordered to amend.

Peynreth: nichil deponit.

Worsley: deponit qood Dominus Thomas Shipton non vacat debitis horis divinis officiis in choro, et dicit quod perdonatur, ut dicit iste deponens.

Shipton shirks choir, and says he is excused.

[a] The antiphonary was to the daily services what the gradual was to the mass. It contained the choral parts, particularly the antiphons, or short anthems which followed, and on feast-days preceded also, each psalm.

A.D. 1484-6.

Beylby talks in church, and prevents his neighbours singing.

p. 301.—*Knolles:* Dominus Thomas Beylby tempore divinorum garrulat in ecclesia et impedit suos consocios juxta se sedentes cantare divina:

Ordered to abstain.

Sexto die mensis Maii præceptum est per Magistrum Johannem Barnby præfato Domino Thomas Beylby quod abstineat se ab hujus modi, etc.

The churchwardens do not light the lamps in accordance with the founders' ordinance.

Shipton: nichil deponit. *Heb:* nichil deponit. *Burton:* nichil deponit.

Barre gets 40s. a year for teaching the Grammar School and does nothing for it, and gives no share to Barthorp, who does the work.

Barthorp: Custodes Ecclesiæ non illuminant lampades, et præsertim lampadem in nave Ecclesiæ, secundum ordinationes fundatorum eorumdem.

Magister Johannes Barre recipit pro doctrina scholarum grammaticalium annuatim xls.; et nichil pro hujusmodi stipendio facit, nec inde participat cum Domino Willelmo Barthorp qui habet onus docendi grammaticam pro eodem.

The clerks of the church do not attend the Grammar School once throughout the year.

Willelmus Norram et Johannes Adcok ac Robertus Cook, clerici ecclesiæ, non frequentant scolas grammaticales maxime per totum annum.

Layn: nichil deponit.

5 May, 1485. Robert Harcourt admitted master of Newark Grammar School on presentation of Prebendary of Normanton on resignation of last master.

p. 249.—Quinto die mensis Maii anno domini millesimo quadringesimo lxxx quinto Dominus Robertus Harcourt erat admissus ad scolas grammaticales de Newark[a] ad præsentationem dilecti confratris nostri Magistri Johannis Danvers Prebendarii de Normanton, prout perantea fieri consuevit, juratus etc. per resignationem liberam Nicholai Bellerby ultimi præceptoris earumdem scolarum vacantes etc.

[a] Whether this school was the same school attached to the parish church of Newark which Thomas Magnus, archdeacon of the East Riding, endowed in A.D. 1530, or whether his school, which still subsists and flourishes, was a new creation, does not certainly appear. This Newark School was very ancient. In the Southwell Liber Albus, p. 136, the Chapter and Prebendary of Normanton successfully asserted their jurisdiction over it in A.D. 1238 against the Prior and Convent of S. Catherine's, near Lincoln, Gilbertine Canons, to whom Newark church belonged.

Visitation of 1490.

p. 313.—xviii Junii Anno Domini m°cccc^mo lxxxx° venerabilis vir magister Willelmus Talbot, Decretorum Doctor, Canonicus Residentiarius hujus inclitæ Ecclesiæ, Capitulum publice faciens, in præsentia omnium ministrorum Ecclesiæ decretum visitationis, quæ solite fieri solet de triennio in triennium, hoc instante die decrevit inchoatum, et continuandum usque ad beneplacitum Capituli fore citra festum Sanctæ Trinitatis proximum aliquo die ad eorum arbitria limitando.

18 June, 1490. Triennial visitation postponed at will of chapter.

p. 315.—Visitatio Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell celebrata in domo capitulari ejusdem xxviii die mensis Octobris Anno Domini millesimo cccc^mo lxxxx^mo per venerabiles viros Magistros Johannem Barnby, Artium Magistrum, et Willelmum Talbot, Decretorum Doctorem, Canonicos Residentiarios hujus inclitæ Ecclesiæ, cum continuatione et prorogatione dierum sequentium.

28 Oct. 1490. Visitation held by J. Barnby and W. Talbot, residentiaries.

Urkyll.—Detectum primo in hac visitatione quod tam Vicarii quam Cantaristæ non intendunt divinis officiis in choro, et maxime nimis tarde pro majore parte veniunt ad primam et ad horas canonicas.

Vicars and chauntry priests shirk choir or come tardy, especially to prime and hours;

Non faciunt pausationem debitam in psalmodizando maxime in medio psalmorum.

do not pause in the middle of the verse in the psalms.

Diaconi non ordinant chorum in processionibus debite, ut tenentur, et frequenter exeunt villam non dimittendo qui supplerent vices eorum, nec dicunt Dirige cotidie, ut tenentur, nec collectam pro Domino Cardinali Kemp dicunt ut tenentur.

Deacons do not arrange the processions as they ought. and go out of town without providing substitutes; neglect the collect for Cardinal Kemp.

Domini Johannes Kyrk, Henricus Frankych, Robertus Rochell fabulantur, rident, et ludificant in choro tempore Divinorum. Sledmer non venit ad primam et etiam diebus Dominicis emit ordia, serta, et alia caseum et pira pilia[a] cum aliis.

Kyrk, Frankych, and Rochell talk, laugh, and play during service. Sledmer shirks prime, buys barley, grain, cheese, and pears, and other things, on Sundays.

p. 316.—Dominus Willelmus Schaw non venit ad primam nec horas, et recedit a choro statim post Te Deum et ante Laudes, et deambulat in Ecclesia tempore divinorum.

Shaw shirks prime and hours, walks about the church during service.

[a] What pilia is I cannot find out.

A.D. 1490.

Plures garrulant in choro tempore Divinorum. Fiat inde generalis monitio.

Vicars choral chant the psalms and lessons indistinctly. Many say their preces in a low voice instead of singing.

Chorales non distincte cantant psalmodiam et legendam. Plures etiam chorales tempore matutinarum, missarum, et vesperarum, dicunt submissa voce preces suas, et non cantant divina ut tenentur.

The sacrist provides sour bread and bad wine for celebration.

Sacrista panem et vinum ad celebrandum non præparat, sed plerumque tam panem corruptum quam vinum non bonum sed corruptum ordinat, cum quibus non licet celebrare.

Many walk about during service, especially Shaw.

Plures tempore divinorum spatiantur in ecclesia, et præsertim Schaw cum aliis Cantaristis.

Vicars choral do not stand, sit, or bow when they ought.

Chorales non reverenter se habent in standO vel sedendo ad invicem et se inclinando prout ab antiquo fieri solet.

Penkyth and Shaw bless the deacons with gloves on their hands like bishops.

Penkyth et Schaw incensant altaria cum cerotecis super manus et sic benedicunt diaconos cerotecati more pontificum.

Barthorp shirks choir.

p. 317.—Dominus Willelmus Barthorp non vacat debite divinis in choro, sed extra chorum dicit divina, et vix bis vel ter in septimana venit ad chorum, continue expectando ibidem dum divina celebrantur, ad primam et horas raro venit.

The lavatory called Gunpot is not properly supplied with water

Lavatorium vocatum Gunpot cum aqua non debite attenditur.

Careless singing.

Chorales in cantando faburdon non dant vires debitos ad invicem ut concorditer cantent.

11 Feb. 1490. Shaw, vicar choral, warned to observe the statutes.

p. 237.—Undecimo die mensis Februarii Anno Domini millesimo cccc^mo^ lxxxx^o^ In domo capitulari Suthwell coram venerabilibus viris Magistro Willelmo Talbot, Decretorum Doctore, Canonico Residentiario hujus Ecclesiæ, ac Dominis Thoma Urkyll et Roberto Dyson, Gardianis, ac magistro Roberto Skayff, dicti capituli et actorum scriba, Dominus Willelmus Schaw, vicarius choralis, personaliter comparuit, cui præfatus venerabilis vir propter diversos excessus, crimina, et defectus per eundem notorie alias perpetrata secundam monitionem dedit, cum alias, nedum dictus venerabilis vir, sed etiam magister Johannes Barnby, Canonicus Residentiarius, publice in capitulo propter alia scelera perpetrata per eundem primo monuit, juxta vim formam et effectum statutorum dicti

A.D. 1490-92.

capituli, quod ipse Dominus Willelmus ab eisdem illicitis, et præsertim de transgressione statutorum dictæ ecclesiæ de cetero abstineret; alioquin, si contrarium fecerit et reus receptus fuerit in hiis in quibus deliquerit vel similibus præmissorum, extunc idem Willelmus ab officio et beneficio suis in dicta ecclesia veniet suspendendus, nunquam de cetero suum habitum de cetero habiturus.

17 Aug. 1495. John Bagall summoned for walking about the town at unseasonable hours of the night and throwing stones at people's windows, to their expense and annoyance and scandal of the church.

p. 148.—Dominus Johannes Bagall : xvii° die mensis Augusti, Anno Domini m°cccc° nonogesimo quinto, coram venerabilibus viris Magistro Willelmus Talbot et Magistro Willelmo Fitzherbert, Decretorum Doctoribus et Residentiariis Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, in Domo capitulari et capitulum facientibus, comparuit personaliter Dominus Johannes Bagall: cui idem capitulum objecit quod ipse extra horas debitas et extra domum Vicariæ in nocte deambulando et pervagando stationes faceret, aliquando lapides projiciendo ad fenestras commorantium in villa, in dispendium et gravamen eorum, et aliorum fidelium perniciosum exemplum et totius ecclesiæ offensam non modicum. Qui quidem Dominus Johannes prædictus submisit se correctioni capituli et injunctum erat eidem ne illud ultra iteraret sub pœna amissionis beneficii. Prima monitio.

Submits, and is enjoined not to do it again on pain of loss of benefice: first warning.

331.—Ultimo die mensis Maii A.D. mcccc^do^ lxxxxii^do^ dominus Ricardus Penkyth, vicarius choralis, citatus ad comparendum coram capitulo eodem die super certis articulis sibi ex officio canonice objiciendis eidem, præconizatus, quia non comparuit, pro contumace publice fuerat declaratus, et incontinenter ipso pro contumace declarato, idem dominus Ricardus Penketh coram capitulo personaliter comparuit et humiliter correctioni capituli se submisit.

31 May, 1492. Richard Penketh, Vicar Choral, summoned before the chapter and pronounced contumacious for not appearing; appears and submits to correction of chapter; whereon further proceedings stayed.

Et ideo ad præsens ad ulteriora capitulum non processit.

Objectum erat eidem eodem tempore quod magister Willelmus Talbot Canonicus Residentiarius dixisset animo diffamandi quod ipse Ricardus Penketh esset pronuba.

Dominus Willelmus Schaw, super quo articulo examinatus, confessus est in capitulo eodem die se sic dixisse, et nequiter hujusmodi scandalum fecisse, et quia nullo modo dictum suum maliciosum

Talbot, canon, had accused him of unnatural crimes.

Shaw admitted he had so told Talbot, but that it was a malicious scandal.

scandalum probare potuit Idcirco capitulum legitime procedens juxta statutum quod sic incipit "actum in generali conventione" et ceterum, prædictum dominum Ricardum de suis officiis et beneficiis decrevit fore suspendendum nisi secum alias fuerat graciose dispensatum.

22 June, 1492. Seth Orston, of Southwell, to be excommunicated for assaulting R. Harrison, clerk;

241.—Seth Orston de Suthwell, xxii^do die mensis Junii Anno Domini millesimo cccc^mo lxxxxii^do, coram Venerabili viro Willelmo Talbot decretorum doctore Canonico Residentiario dictæ ecclesiæ et Dominis Thoma Urkyll et Roberto Dyson Gardianis dictæ Ecclesiæ in domo Capitulari ejusdem personaliter comparuit; cum dictus Venerabilis objecit eidem quod extitit excommunicatus propter violentam manuum injectionem in Ricardum Herryson clericum et dictæ ecclesiæ ministrum, et pro excommunicato voluit ipsum declarare locis publicis, nisi legitimam habere excusationem in hac parte; dictus Seth, subjiciens se reum in præmissis, humili spiritu submisit se correctioni dicti Capituli, promittens se perimplere quamcunque pœnam sibi in hac parte canonice injungendam: unde de consensu dicti Ricardi Herryson expresso, primitus juramento præstito per dictum Seth et satisfactione facta parti lesæ et de perimplendo pœnam injungendam eidem occasione prædicti delicti, eundem Seth de sententia excommunicationis absolvit prædicta, reservando usque alias pœnitentiam pro suis demeritis eidem injungendam.

submits himself to correction of chapter;

and having sworn to perform any penance imposed, is absolved and penance respited.

9 Nov. 1492. Barnby, Talbot, and Fitzherbert, residentiaries, in public chapter assembled.

Banks and Turkyll, servants of Talbot, accused of unnatural crimes and robbery;

p. 242. Nono die mensis Novembris Anno Domini millesimo cccc^mo lxxxxii^do. In domo capitulari Suthwell coram venerabilibus viris magistris Johanne Barnby artium magistro et Willelmo Talbot Canonicis Residentiariis, una cum Magistro Willelmo Fitzherbert decretorum doctore primam suam residentiam faciente, capitulariter congregatis et capitulum publico facientibus, præsentibus gardianis dicti capituli et Magistro Roberto Skayff notario publico et actorum scriba capituli ejusdem, comparuerunt personaliter Johannes Banks et Ricardus Turkyll, servientes dicti magistri Willelmi Talbot et domestici, ubi, alias ut asserunt, erant apud bonos et graves, penes quos extiterunt bonæ famæ et opinionis, nequiter diffamati existunt, quod ipsi, seu saltem eorum alter, carnaliter cognoverat

A.D. 1492.

eorum alterum, carnaliterque cognovit Johannam Wod, servientem Thomæ Orston, vel aliquam aliam mulierem servientem ejus in domo sua; et etiam citra hæc, quod nonnulla res et bona dicti Thomæ Orston de domo ipsius nequiter subtraxissent et asportassent et secum detinerent per omnia minus juste. Super quibus articulis publice et judicialiter eisdem, et eorum alteri, per dictum capitulum ministratis dictus Johannes Banks et Ricardus Thyrkyll respondentes eisdem, eos constanti animo denegaverunt, et, pro contradicentibus, proclamationibus de mandato dicti capituli primitus factis in ecclesia parochiali[a] infra dictam ecclesiam collegiatam die Dominico præcedente diem et festum Sancti Marci proximum, cum nulla vox reclamans fuerit in contrarium, dictum capitulum præfatos Johannem Banks et Ricardum Thyrkyll, ad eorum instantem petitionem, ad suas purgationes in hac parte admiserunt; et ipsi Johannes et Ricardus dictos articulos sibi objectos in forma juris publice denegaverunt, et inde cum suis purgatoribus canonice se purgaverunt; nomina quorum purgatorum subsequuntur. Et idem dictum capitulum dictum Johannem Banks et Ricardum Thyrkyll eorum famæ pristinæ restituerunt publice per decretum.

deny the charge, and no one appearing to give evidence, after proclamation made in the parish church in the collegiate church, are permitted to purge themselves by 12 witnesses.

Nomina purgatorum:

The witnesses.

Suthwell.
- Radulphus Longford, Armiger
- Magister Ricardus Norman, Notarius publicus
- Dominus Johannes Keton,[b] capellanus
- Robertus Yoman
- Nicholaus Schalcress
- Laurentius Ellys

de Suthwell.
- Robertus Cleyton
- Ricardus Walton
- Thomas Kynalton

[a] It thus appears that at Southwell, as in so many other collegiate or monastic churches, the collegiate establishment had been superimposed on an ordinary parish church.

[b] This appears to be Dr. John Keton, appointed chorister 25 March, 1479, afterwards Canon of Salisbury, who founded the Keton scholarships at St. John's, Cambridge, in 1530, for Southwell choristers. See Burn's *Ecclesiastical Law*, vol. iii. The deed is set out in the *Southwell Register of Leases*. The university commissioners have made statutes for these scholarships.

A.D. 1495-6.

Thomas Cook
Thomas Wollson
Cristoforus Elliswate
Willelmus Wygfall
} de Suthwell.

15 Sept. 1495. Talbot and Fitzherbert, residentiaries. Peter Burton, chauntry priest, summoned for permitting suspicious females to have access to his chamber;

denies the charge;

is warned not to do it again.

p. 148.—xv°. die mensis Septembris anno Domini m°cccc° nonagesimo quinto coram venerabilibus viris Magistro Willelmo Talbot et Magistro Willelmo Fitzherbert, Decretorum Doctoribus, et Residentiariis ecclesiæ Suthwell, in domo capitulari et capitulum facientibus, comparuit personaliter Dominus Petrus Burton, Cantarista; cui idem capitulum objecit quod ipse idem Dominus Petrus permitteret, ut dicebatur, quasdam mulieres suspiciosas aggressum habere ad cameram ejusdem, in grave animæ suæ periculum, et tam clericorum quam laicorum exemplum perniciosum, et ecclesiæ Suthwell enormem offensam et gravamen: cui capitulo idem prædictus constanter negavit; et si opus esset purgationem inde faceret: cui prædictum idem capitulum monuit ne tales accessum abinde ad cameram suam haberent; sub pœna, &c.

10 March, 1496. Talbot, residentiary, Smyth and Norman, churchwardens. John Bagall summoned for not observing statutes and customs of the Church; submits and is enjoined to be of good behaviour and fame for the future on pain of removal from office and benefice; second warning.

x. die mensis Martii Anno Domini M°cccc° nonagesimo sexto Dominus Johannes Bagall comparuit coram Magistro Willelmo Talbot, in domo capitulari capitulum faciente, et Dominis Ricardo Smyth et Ricardo Norman, cui idem Dominus Magister Willelmus objecit quod in scandalum ecclesiæ non observat statuta et laudabiles consuetudines ecclesiæ: idem Dominus Johannes submisit se correctioni capituli, et injunctum erat eidem, quod amodo esset bonæ conditionis et famæ, sub pœna amotionis officii et beneficii: et hæc secunda monitio.

Undated. I. Goldeyng, vicar choral of the stall of the prebend of Eton, of my free will promise that, though I have for some time possessed my said vicarage in peace and quiet, yet through my carelessness and insolence,

p. 149.—*Goldeyng.* In Dei nomine Amen: Coram vobis venerabili viro Magistro Willelmo Talbot, Decretorum Doctore, Canonico Residentiario hujus Ecclesiæ. Dominisque Thoma Urkyll et Roberto Dyson, Gardianis, ac Magistro Roberto Skayff, Registrario, capitulariter congregatis et capitulum publice facientibus, Ego Ricardus Goldeyng, admissus ad vicariam Stalli Prebendæ de Eyton, nulla cohercione, sed ex mea spontanea voluntate, promitto et fidem præsto,

A.D. 1496.

quod, licet dictam meam vicariam per nonnulla tempora possedissem pacifice et quiete, ac ex mea incuria et insolenti animo deditus fuerim sæculi vanitatibus, etc., eo que prætextu publica spectacula, alias speras, cardos, aliosque ludos[a] illicitos exercendo, scandalum michi et aliis consortibus meis sacerdotibus generando; Modo que et deinceps sacro flamine inspirante, de novo admissus ad eandem, meos mores et conditiones malas reformabo nulla publica spectacula, alias speras, cardos, ludos que illicitos frequentabo; non sagittabo nisi in honesta comitia, præsertim que ubi presbyteri seu clerici michi associentur, nec quicquam in sacerdotii dignitatis scandalum attemptabo. Et si, quod absit, contrarium fecerim, infra duos dies post offensam meam in aliquo promissorum dictam meam vicariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in hoc Registro subscripsi.

being given to the vanities of the world, frequenting public spectacles, dice, cards, and illicit games,

to my own and my colleagues' scandal, the sacred breath[b] inspiring me, admitted newly to office, promise to reform, and will resign within two days if I offend again, as witness my hand.

p. 150.—*Stokeley:* Quinto die mensis Novembris anno Domini millesimo cccc° nonagesimo sexto, coram venerabili viro Magistro Willelmo Fychherbert, Decretorum Doctore, et Residentiario ecclesiæ collegiatæ Beatæ Mariæ Suthwell, in domo capitulari et capitulum faciente, comparuit Dominus Robertus Stokley, Vicarius Choralis: cui idem Magister Willelmus objecit, quod ille idem Dominus Robertus suspiciose frequentaret domum scriptoris in grave scandalum et perniciosum exemplum totius ecclesiæ collegiatæ Beatæ Mariæ Suthwell; et ob hoc præcepit eidem Domino Roberto quod ulterius et ab hac die non haberet accessum ad eandem domum scriptoris, sub pœna incumbente: et hæc prima monitio.

5 Nov. 1496. Stokeley suspiciously frequents the house of the clerk, to the scandal and pernicious example of the whole collegiate church; warned first time.

p. 150.—2° die mensis Septembris anno Domini millesimo cccc° nonagesimo sexto, coram venerabili viro Magistro Willelmo Talbot. Decretorum Doctore, Canonico ac Residentiario ecclesiæ collegiatæ Beatæ Mariæ Suthwell, ac Dominis Domino Roberto Dyson et Ricardo Smyt Gardianis ejusdem ecclesiæ, capitulariter congregatis et capitulum publice facientibus, Lucia uxor Ricardi Elys in

2 Sept. 1496. Stokeley accused by Lucy Ellis that from Easter to the present hour he had frequently

[a] *Aliosque ludos.* Ludos aliosque, MS. [b] *i.e.* Holy Ghost.

A.D. 1496.

asked her to get her maid to be his concubine, and, being often refused, asked her to be so herself, promising to assign her all his salary after providing food and clothing for himself, and she vehemently craved to swear on the Gospels, and on her bended knees wished the devils in hell might have her if this be not true.

capitulum ejusdem ecclesiæ vocata, constanti et perseveranti animo accusavit dominum Robertum Stokkeley de vicio incontinentiæ, dicens et affirmans in conscientiam suam quod idem Robertus, a Festo Pentecostæ usque in hanc horam, primo et ante omnia ancillam ejusdem Luciæ ab eadem ut ejus esset concubina multitotiens desideravit. Deinde, post negantia plurima ab eadem Lucia facta, multipliciter petiit idem dictus Dominus Robertus quatenus eadem Lucia annueret desiderio ipsius, ut scilicet, amplexibus uteretur adulterinis, promittens eidem Luciæ, ut eadem fatebatur, quod si voto ejus annueret, habitis sibimetipsi victui et vestitui necessariis, residuum salarii sui in opus ejusdem Luciæ cederet. Quæ quidem Lucia instanter petiit et desideravit jurare supra sacrosancta Evangelia ea omnia et singula per eandem dicta esse vera; et, flexis genibus, a Deo humiliter petiit ut Diabolis in inferno haberetur, nisi taliter esset ut præmittitur; et sic cum istis verbis prædictis et aliis hiis similibus a capitulo recessit. Postmodum vero eisdem die et anno supradicto Domino Roberto objectum erat per idem capitulum, utrum in eisdem prædictis culpabilis erat, an non. Qui quidem dominus Robertus per eandem Luciam accusatricem suam præmissa omnia et singula negavit. Non tamen purgationem canonicam sibi indici postulavit, sed correctioni capituli se submisit. Habitaque deliberatione non modica, injunctum erat eidem prædicto quatinus se exueret habitus sui vestimenta, eadem iterum non acceptura[a] nisi ex speciali gracia eidem in futuro concederetur, &c.

Stokeley denies, but does not ask for canonical purgation; ordered to take off his habit and not resume it without special leave. He resigns the vicarage choral of prebend of Normanton and is readmitted on condition of resigning if he offends again as to Ellis or otherwise.

p. 152.—In Dei nomine, Amen. Coram vobis venerabili viro Magistro Willelmo Talbot, Decretorum Doctore, Canonico Residentiario hujus ecclesiæ, Dominisque Roberto Dyson et Ricardo Smyth, Gardianis, ac Ricardo Norman Registrario, capitulariter congregatis et capitulum publice facientibus. Ego Robertus Stokeley admissus ad vicariam stalli prebendæ de Normanton, nulla cohercione, sed mera spontanea voluntate, promitto et fidem presto, quod, licet dictam

[a] There is no doubt that this word is acceptura, but it is probably a mistake for accepturus.

A.D. 1496.

meam vicariam per nonnulla tempora possedissem pacifice et quiete, ac ex mea incuria et insolenti animo deditus fuerim seculi vanitatibus et voluptatibus, tabernas exercendo et loca inhonesta, et præcipue domum Ricardi Elys, per quæ scandalum mihi et aliis consortibus meis sacerdotibus multotiens generavi, Modoque et deinceps, dante Deo, de novo admissus ad eandem, meos mores et conditiones malas reformabo, tabernas et loca suspiciosa et inhonesta abhinc non frequentabo, nec quicquid in sacerdotalis dignitatis scandalum attemptabo: Et si, quod absit, contrarium fecerim, infra duos dies post offensam meam in aliquo præmissorum, dictam meam vicariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in hoc Registro subscripsi.

Robertus Stokley, p^rste.

22 January, 1499. Yong spends his nights in town, sometimes two or three nights together, playing cards and other illicit games with laymen; warned a first time.

p. 150.—xxii°. die mensis Januarii Anno Domini millesimo cccc^mo nonagesimo nono, citatus comparuit Dominus Willelmus Yong, coram venerabili viro Magistro Willelmo Fytzherbord, Canonico et Residentiario hujus ecclesiæ, capitulum publice faciente: cui idem Magister objecit quod ipse Dominus Willelmus præfatus in sacerdotalis dignitatis scandalum, et in sui ipsius dispendium et vituperationes plures pernoctaret in villa, et exinde aliquando per duas, aliquando per tres, noctes ludendo ad cardos et ceteros ludos inhonestos cum laicis. Injunctum erat eidem ne hoc iteraret sub pœna amissionis officii et beneficii. Et hæc prima monitio.

8 Dec. 1496. Leys warned against frequenting the house of Robert Evyry.

p. 151.—viii. die mensis Decembris Anno Domino millesimo cccc° nonagesimo sexto, coram venerabili viro Magistro Willelmo Talbot, ac Residentiario, capitulum faciente, comparuit Dominus Willelmus Leys; cui idem objecit quod ipse idem Willelmus in animæ suæ periculum, et in grave ecclesiæ scandalum, aggressum suspiciose haberet ad domum Roberti Evyry: injunctum erat eidem ne ultra eandem domum suspiciose frequentaret, sub pœna amissionis beneficii: et hæc prima monitio.

Martyn charged with

Eisdem die et anno supradicto, coram eodem magister Willelmo

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adultery with the wife of Robert Beswyke;

Talbot et capitulum faciente, comparuit Dominus Johannes Martyn; et objectum erat eidem quod ipse in animæ suæ periculum, et in scandalum ecclesiæ, suspiciose frequentaret domum Roberti Beswyke; et in locis inhonestis et non usitatis confabulationes et colloquium cum uxore ejusdem Roberti haberet, et, quod pejus est, præsumitur inter nonnullos quod adinvicem amplexibus adulterinis uterentur. Idem Dominus Johannes prædictus submisit se correctioni capituli.

submits to the correction of the chapter.

8 June, 1498. William Buller steals part of a deer from a house in the Archbishop's park in contempt of the archbishop to the discredit of the keeper and the offence of Sir William Meryng, Knight;

Sexto die mensis Junii Anno Domini millesimo cccc nonagesimo octavo, coram Venerabili magistro Willelmo Talbot, decretorum Doctore, in domo capitulari Suthwell capitulum faciente, et Dominis Roberto Dyson et Ricardo Smyth. comparuit personaliter Dominus Willelmus Buller: cui articulatum erat per eundem magistrum Willelmum Talbot, quod ipse Dominus Willelmus, in opprobrium sacerdotalis dignitatis et ordinis clericalis, furtive in domo existente infra parcum Domini Archiepiscopi quandam partem cujusdam damæ inde extraxit, et penes se retinuit, in despectum sive contemptum Domini Archiepiscopi et in dedecus Ricardi Sammysbury, ejusdem parci et domus custodis, et in maximam offensam et gravamen Domini Willelmi Meryng militis. Quem articulum fatebatur idem Dominus Willelmus. Injunctum erat eidem quod pro tempore habitum suum demitteret dum modo ira et indignatio quorumdam sopiretur. Etiam præceptum erat eidem ne talia perpetraret sub pœna &c. Et hæc prima monitio.

is deprived of his habit until certain peoples' anger is abated.

17 July, 1498. Peter Burton, chauntry priest of the second chauntry of Lawrence [Booth] quondam Archbishop of York, given to frequenting taverns and Thomas Cowper's

p. 151.—In Dei nomine, Amen. xvii° die mensis Julii, Anno Domini millesimo cccc^mo nonagesimo octavo, coram vobis venerabili viro Magistro Willelmo Talbot, Decretorum Doctore, ac Canonico Residentiario hujus ecclesiæ, Dominisque Roberto Dyson et Ricardo Smyth, Gardianis, ac Ricardo Norman Registratore, capitulariter congregatis et capitulum publice facientibus, Ego Petrus Burton, Cantarista alterius Cantariæ bonæ memoriæ Domini Laurentii quondam archiepiscopi Eboracensis nulla cohercione sed mea spontanea voluntate, promitto et fidem præsto, quod, licet deditus fuerim seculi vanitatibus et voluptatibus, tabernas exercendo et loca inhonesta, et

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præcipue domum Thomæ Cowper, per quæ scandalum mihi et aliis consortibus meis sacerdotibus multitotiens generavi: Modoque et deinceps, dante Deo, meos mores et conditiones malas reformabo, et loca suspiciosa et inhonesta, et præcipue domum prædicti Thomæ sive aggressum abhinc non habebo; nec quicquam in sacerdotalis dignitatis scandalum attemptabo. Et si, quod absit, contrarium fecerim, infra duos dies post offensam meam in aliquo præmissorum, dictam meam cantariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in Registro subscripsi.

house, swears reformation, and to resign his chauntry if he offends again;

Et quia huic scripto supradicto contrarium feci, in periculum animæ meæ et scandalum ecclesiæ populi Dei, propter quod exutus eram habitu meo et dignitate: Modo in graciam noviter receptus per venerabilem Magistrum Edmundum Carter, Canonicum ac Residentiarium hujus ecclesiæ Suthwell, promitto et fidem præsto, quod si unquam contrarium sacerdotali dignitati egerim, et præcipue si aliquo modo frequentationem domum Thomæ Cowper, sive colloquium, cum uxore prædicti Thomæ habuero, quod tunc cantariam meam in manus capituli resignabo, pure, sponte, simpliciter, et absolute, &c.

did offend again and resigned, is readmitted, and promises that if he speaks to Cowper's wife again he will resign.

Petrus Burton.
petrus burton.

p. 153.—Vicesimo primo die mensis Octobris Anno Domini m° cccc^mo nonagesimo octavo, coram magistro Willelmo Fytzherbert, Decretorum Doctore, Canonico Residentiario ecclesiæ collegiatæ Beatæ Mariæ Suthwell, in domo capitulari ejusdem capitulum publice faciente, comparuit personaliter Dominus Willelmus Buller, ejusdem ecclesiæ vicarius choralis; et objectum erat eidem quod ipse erat excommunicatus ipso facto, eo et ex eo, quod ipse idem Dominus Willelmus nocte præcedente manus violentas injecit in Dominum Robertum Pendereth, ipsum percutiendo publice in taberna in conspectu sociorum suorum sacerdotum et laicorum, in maximum scan-

20 Oct. 1498. Buller vicar choral charged with being ipso facto excommunicate for striking Penrith in a tavern; before clerks and laity, to the scandal of the Church;

A.D. 1498.

excommunicated;

dalum ecclesiæ. Quem articulum confessus est et non negavit. Et sic idem magister Willelmus supradictus declaravit eundem excommunicatum fore usque ad tempus, præcipiendo eidem sæpedicto Domino Willelmo, quod ipse immediate exueret se habitu suo chorali, et quod non comederet neque biberet cum consortibus suis Vicariis cum eis sedentibus in mensa, sed per ministrum sive servientem Vicariorum cibaria necessaria ministrarentur eidem Domino Willelmo solummodo sedenti per se ad mensam ex parte dextera sive sinistra, &c. Secunda monitio.

not to eat or drink with his colleagues sitting at table, but to sit apart and be served by himself.

26 Oct. 1498.

Vicesimo sexto die et anno supradicto, coram venerabili magistro supradicto sedente pro tribunali in domo capitulari, comparuit personaliter idem Dominus Willelmus prædictus. Cui idem magister Willelmus objecit dicens "quare transgressor fuerit præcepti sibi facti"; non humiliter sed protervo spiritu respondit "quare pro mensa et cibariis solvo sicut ceteri mei consortes faciunt," cui idem magister ait "video, filius iniquitatis es nec dispositus ad graciam neque ad bonos mores neque conditionem bonam." Cui quidem Dominus Willelmus fatue dixit quod "noluit venire ad capitulum causa erudiendi sive discendi sapientiam sive prudentiam," et alia verba inconvenientia protulit etc. Consultum erat eidem Domino Willelmo quod subjiciet se correctioni capituli et tamen noluit. Videns vero idem magister Willelmus ipsum sic in malitia et in contumacia sua perdurantem, et nullo modo volentem se correctioni capituli subjicere, commonuit et mandavit omnibus in habitu existentibus, ut evitarent ejus consortium, et non communicarent cum eo ullo modo præterquam a jure permisso. Et, ut prius, excommunicatus contumax recessit, &c.

Asked why he disobeyed the order, said, "Why do I pay the same for my dinner as my colleagues?" to which the canon answered, "I see you are a son of iniquity, and not disposed to grace or good conduct;" to which the vicar fatuously replied, "he did not come to the chapter to be taught wisdom;"

advised to submit himself, refuses;

his colleagues ordered not to communicate with him: departs contumacious.

27 Oct.

Crastino die superveniente, mense et anno supradicto, coram eodem venerabili viro supradicto, in domo capitulari sedente pro tribunali, comparuit personaliter idem Dominus Willelmus sæpedictus, veniam pro delicto commisso et sua contumacia flexis genibus humiliter petens: Qui quidem magister Willelmus videns eundem Dominum Willelmum contritum propter enorme crimen suum et contumaciam, satisfactione prius parti lesæ facta, absolutus erat, et tactis ab eodem

Next day begs pardon on his knees.

Penance the next Sunday and three Sundays following to walk in front of the proces-

A.D. 1498.

sacrosanctis Evangeliis, injunxit eidem quod sequente die Dominica, nudis pedibus et discooperto capite, coram processione cereum in manu sua portans præcedet, et coram imagine Beatæ Mariæ Virginis, tempore missæ, flexis genibus, septem psalmos penitentiales diceret et eodem modo tribus aliis dominicis sequentibus perageret sub gracia, &c.

sion in bare feet with a wax candle in his hands, and to say the seven penitential psalms on his knees before the image of the Virgin during Mass;

p. 154.—In Dei nomine Amen. Coram vobis Venerabili Magistro Willelmo Fytzherbert, Decretorum Doctore, Canonico Residentiario hujus ecclesiæ, Dominis Roberto Dyson et Ricardo Smyth, gardianis, ac Ricardo Norman Registrario, capitulariter congregatis et capitulum publice facientibus, Ego Dominus Willelmus Buller, admissus ad vicariam stalli alterius prebendæ de Oxton, nulla cohercione, sed ex mea spontanea voluntate, promitto et fidem præsto, quod, licet dictam meam vicariam per nonnulla tempora possedissem pacifice et quiete. ac ex mea incuria et insolenti animo deditus fuerim seculi vanitatibus, et præcipue fuerim percussor cujusdam consocii mei, sacerdotis, ac etiam plus satis venationes et ludos frequentavi, et alia inconvenientia faciendo, per quæ scandalum mihi et aliis consortibus meis sacerdotibus multitotiens generavi: Modoque et deinceps flamine sacro inspirante, de novo admissus ad eandem meos mores et conditiones malas reformabo, tabernas, ludos inhonestos, venationes, et alia inconvenientia, sicut prius, ab hinc non frequentabo, sed divinis officiis et sacræ scripturæ lecturis et aliis animæ meæ necessariis, Deo dante, magis ac magis ascultabo, sed nec quicquam in sacerdotalis dignitatis scandalum attemptabo. Et si, quod absit, contrarium fecerim infra tres dies post offensam meam in aliquo præmissorum dictam meam vicariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in hoc registro subscripsi.

swears to resign his vicar choral-ship of the second prebend of Oxton if he offends again.

Though I have frequented hunting and games more than enough, will reform, will not frequent taverns, &c. but will give more attention to scripture reading and other things necessary to salvation.

Dns Wyllmus Buller.

Visitation of 1499.

A.D. 1499.

Visitation 19 July, 1499, Edmund Carter, residentiary.

p. 319.—Visitatio Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell celebrata et inchoata ibidem per Venerabilem virum Magistrum Edmundum Carter, Residentiarium ejusdem ecclesiæ, xix° die mensis Julii anno Domini millesimo cccc^mo^ nonagesimo nono, cum continuatione et prorogatione dierum sequentium.

Stokeley and Buller shirk choir, come late and go early.

Primo detectum est: Dominus Robertus Stokeley et Dominus Willelmus Buller non sequuntur sectam chori, ut tenentur; tarde veniunt et cito recedunt.

Bagall frequents the house of R. Vry, twice forbidden him. Gives his written pledge not to do it again.

Dominus Johannes Bagall frequentat domum Roberti Vry, prius bis sibi prohibitam, et hoc detectum est per decem vel plures confratres de habitu, in grave periculum animæ suæ, et in malum exemplum tam clericorum quam laicorum: citatus comparuit et subscripsit nomen et cognomen suum, submittendo correctioni capituli.

Burton frequents the house of Thomas Cowper, in spite of his written pledge; 12 or more of his brethren say so, denies, and is put to purgation.

Dominus Petrus Burton frequentat domum Thomæ Cowper, et idem subscripsit nomen et cognomen quod non frequentaret eandem domum; et hoc etiam detectum est per duodecim vel plures confratres etc: citatus comparuit, negat articulum, habet diem purgationis feriam tertiam post festum Beatæ Mariæ Magdalenæ cum octava sua manu, tam vicinorum quam sacerdotum de habitu.

Wylson frequents a widow's house lately come, shirks choir, or leaves at Lauds, and walks about the church. Says he never spoke to the woman, and is ready to swear.

Dominus Johannes Wylson frequentat domum cujusdam viduæ, quæ noviter venit, habitantis in domo cujusdam Johannis Brokby; non venit ad chorum, et si aliquando venerit, exit ad laudes deambulando in ecclesia sine habitu: citatus comparuit negavit articulum et præcipue quod unquam locutus fuerit cum prædicta muliere, et ad hoc, si necesse fuerit, voluerit præstare juramentum.

Young a tavern-haunter and card-player, and quarrelsome.

20 July, submits.

p. 320.—Dominus Willelmus Young est frequentator tabernarum præcipue in noctibus, et est maximus lusor ad taxillos et cardos, in perniciosum exemplum clericorum et laicorum, et est maximus seminator discordiarum inter fratres: xx° die mensis Julii anno Domini m° cccc^mo^ nonagesimo nono citatus comparuit, submisit se correctioni capituli, et promisit se emendare: injunctum erat eidem ne amodo illa iteraret, sub pœna incumbente.

A.D. 1499.

Magister Laurencius Pypys non frequentat chorum secundum juramentum ab eodem præstitum in admissione sua; præsumitur a multis quod non dicit horas canonicas, nec observat, ut creditur, cantarias suas temporibus suis, ad quas observandas juramentum præstitit. Similiter docet pueros suos infra cantariam suam horis non licitis in perturbationem vicariorum: raro venit ad chorum, et nil aliud pro majore parte facit, quando venit, nisi quod fabulatur, et hoc detectum est per plures.

Pypys shirks choir, is believed to shirk his chauntry, likewise teaches his boys in his chauntry at wrong hours, to the disturbance of the Vicars. When he does come to choir for the most part does nothing but talk.

Juvenes vicarii non veniunt ad divina officia, ut tenentur, et præcipue Buller, Stokley, et Brodhede, et cum venerint cito recedunt, et præcipue Buller non venit ad primam, et vix vel raro expectat horam tertiam.

The young Vicars, Buller, Stokley, and Broadhead shirk choir, especially Buller, who does not come to prime, rarely waiting to tierce.

Dominus Johannes Bekyrke, procurator sive firmarius Sacristæ, non servat chorum in cirpis[a] in autumpno et in nattis in hyeme ut solito servabatur. Idem etiam dicit horas canonicas in choro, non cantando, in perturbationem aliorum ministrorum et assedentium. Et, in defectu sacristæ sive servientium, candelæ aliquando non illuminantur tempore divinorum etc. In defectu clericorum sive servientium sacristæ, deficit ignis aliquando in lampade, ita quod sacerdotes inchoantes missam stant sine lumine aliquando per quartam unius horæ, et in tædium missam audientium.

Bekyrke, deputy or lessee of the Sacrist, does not supply the choir with rushes and matting as he ought, says the hours instead of singing them, does not light the candles during service, priests saying mass are left without lamps for a quarter of an hour, to the disgust of the congregation.

Norman, Stokley, Brodhede, Kyrkby et Buller communes fabulatores in choro.

Norman, &c., common talkers in choir.

p. 155.—xxvi° die mensis Julii anno Domini 1499°, coram Venerabili viro, Magistro Edmundo Carter, Canonico ac Residentiario hujus ecclesiæ Suthwell. Dominus Willelmus Yong notatur super crimine inobedientiæ, eo quod non paruit decretis in visitatione factis, perturbando socios suos in choro, dicendo tempore matutinarum horas canonicas, quod sibi et aliis prohibitum fuit in visitatione. Et præcipue quod publice et manifeste in domo cantaristarum alta voce proclamavit quod noluit redargui sive corrigi per

26 July, 1499. In spite of prohibition at Visitation, Yong says his hours during matins,

and refuses to obey the wardens in the canons' absence.

[a] "Cirpis" = "scirpis," rushes; "nattis" appears to mean a matting of reeds. (Ducange).

A.D. 1499.

Denies, but will not swear whether he said so; submits to correction. Second warning.

Gardianos in absentia canonicorum, contra statuta prius inde edita. Negavit articulum sed noluit præstare juramentum utrum sic dixit vel non; sed humiliter submisit se correctioni capituli etc. Et hæc secunda monitio.

12 Oct. 1499, he signed the usual undertaking to reform or resign his chauntry of John the Baptist.

In Dei nomine Amen xii° die mensis Octobris anno Domini 1499°, coram vobis Venerabili Magistro Willelmo Fitzherbert, decretorum Doctore, Canonico ac Residentiario hujus inclitæ ecclesiæ, Dominisque Roberto Dyson et Ricardo Smyth, gardianis, et Ricardo Norman Registrario, capitulariter congregatis et capitulum publice facientibus, Ego Dominus Willelmus Yong, Cantarista, celebrans ad altare Sancti Johannis Baptistæ, nulla cohercione, sed mea spontanea voluntate, promitto et fidem præsto, quod abhinc non pernoctabo in villa, aut exinde, non exercebo taxillos, et cardos, et alios ludos inhonestos cum laicis, nec frequentabo tabernas tempore non debito; non pervagabo in nocte, deambulando per vicos et stratas portando baculum, cultellum, sive aliqua alia arma invasiva ad percutiendum aliquos, in sacerdotalis dignitatis scandalum, et mei ipsius dispendium et vituperationes, Sed Deo dante, meos mores et conditiones malas reformabo; Canonicis, et Gardianis in absentia Canonicorum, ero obediens in omnibus licitis et honestis; et si, inimico humano generi suggestante, contrarium fecerim, infra duos dies post offensam meam in aliquo præmissorum, dictam meam cantariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum et cognomen meum, manu mea propria, hic subscripsi.

Will'm Yong.

Bagell, vicar choral, given to dice and cards and frequenting the house of Robert Yoman, alias Vry; swears to resign if he offends again.

p. 154.—In Dei nomine amen [a] Coram vobis venerabili Magistro Edmundo Carter, Canonico Residentiario hujus ecclesiæ Suthwell, Dominisque Roberto Dyson et Ricardo Smyth, Gardianis, ac Ricardo Norman Registratore, capitulariter congregatis et capitulum publice facientibus. Ego Dominus Johannes Bagell, vicarius choralis, in hac inclita ecclesia Suthwell, nulla cohercione sed

[a] This entry is undated. It appears, however, to have followed on the visitation of 1499, as frequenting Robert Vry's house is one of the complaints against him.

A.D. 1499.

mea spontanea voluntate promitto et fidem præsto, quod, licet deditus fuerim seculi vanitatibus et voluptatibus, ludos viz. ad taxillos et cardos inter laicos exercendo, et loca inhonesta frequentando, et præcipue domum Roberti Yoman alias vocati Vry, per quæ scandalum mihi et aliis consortibus sacerdotibus multitotiens generavi: Hinc est quod deinceps et amodo, flamine sacro dante, non ero lusor inter laicos ad taxillos et cardos, ut prius, neque loca inhonesta frequentabo, et præcipue domum præfati Roberti Yoman alias Vry, et etiam promitto et fidem præsto quod abhinc aggressum ad eandem domum sæpedicti Roberti non habebo Et etiam quod nullo modo colloquium sive communicationem fieri permittam inter me et uxorem præfati Roberti, honestis salutationibus in ecclesia et foro duntaxat exceptis. Et si, quod absit, contrarium fecerim, infra tres dies post offensam meam in aliquo præmissorum, dictam meam vicariam in manus dicti capituli resignabo, pure, sponte, simpliciter, et absolute. Et in testimonium præmissorum nomen meum proprium et cognomen manu mea propria hic in hoc registro subscripsi.

Dns Ihoes Bagell.

p. 156.—Viii° die mensis Maii anno domini millesimo quingentesimo Dominus Johannes Wylson notatur super crimine fornicationis cum Isabella Potter: citatus comparuit, fatetur articulum, submisit se correctioni capituli. Injunctum erat eidem quod incederet proxima die dominica cum una torciana ceræ, portans in manu sua, ante crucem, nudis pedibus et capite discooperto, quam offeret post processionem etc.; et magis tribus dominicis sequentibus faciet ex gracia; Item in eundo dicet psalmos pœnitentiales: quas pœnitentias dominica sequente devote, humiliter et contrite, ab oculis lacrimis emanantibus, peregit. Et quia humilis et contritus fuerat in agendo pœnitentias suas, hinc est, quod capitulum considerans humilitatem suam, remisit et pardonavit sequentes dominicas, et assignavit sibi diem Veneris eodem modo ut supra antecedendo processionem: injungendo eidem quod nullo modo uteretur consortio ejusdem Isabellæ Potter, sub pœna amissionis cantariæ suæ. Et hæc prima monitio.

8 May, 1500. Wylson pleads guilty of misbehaviour with Isabella Potter. Penance to walk before the cross in procession next Sunday, and on three Sundays following, with a wax torch in his hand, bare feet and head, to say the penitential psalms. Performs his penance next Sunday with tears, and is given Friday instead, and let off the other Sundays.

A.D. 1500.

3 Nov. 1500. Leave of absence to Carter, one of the residentiaries, to go to York on chapter business for a fortnight.

p. 308.—Tertio die mensis Novembris, anno Domini millesimo quingentesimo, venerabilibus viris Domino Willelmo Fytzherbert, Decretorum Doctore, et Magistro Edmundo Carter, Residentiariis, capitulariter congregatis et capitulum facientibus, prædictus Magister Wyillelmus Fytzherbert cum eodem Domino Edwardo Carter in domo capitulari, iter arripiendo versus civitatem Eboracensem, propter arduas causas[a] et præcipue propter negotia utilitatem et bonum communiæ ecclesiæ Suthwell et ministrorum ejusdem concernentia, dispensavit et licentiam dedit eidem, pro duobus septimanis juxta sequentibus, faciendi suam absentiam personalem; proviso semper, pro tempore prædicto, quod depascat more solito et consueto ministros ecclesiæ continue a dato præsentium usque in finem quindenæ complete numerandæ.

21 March, 1500. Leave of absence to Carter, residentiary, to go to York on the King's, the Archbishop elect's business, &c., and the common good of the Church of Southwell, for three weeks.

p. 309.—Vicesimo primo die mensis Martii anno Domini millesimo quingentesimo, venerabilibus viris magistro Willelmo Fitzherbert, Decretorum Doctore, et Magistro Edmundo Carter, Residentiariis, capitulariter congregatis et capitulum facientibus, idem magister Willelmus Fytzherbert cum eodem magistro Edmundo in domo capitulari, iter arripiendo versus civitatem Eboracensem propter diversa negotia tam Dominum regem quam electum Archiepiscopum Thomam et bonum commune ecclesiæ Suthwell et ministrorum ejusdem concernentia, dispensavit et licentiam dedit eidem Magistro Edmundo, pro tribus septimanis immediate sequentibus, faciendo suam absentiam personalem, proviso semper, pro tempore prædicto, quod depascat more solito et consueto ministros ecclesiæ, continue a dato præsentium usque in finem termini prædicti complete numerandi.

Visitation of 1503.

3 May, 1503. Visitation by Dr. Fitzherbert, residentiary.

p. 321.—Visitatio Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, celebrata et inchoata ibidem, per venerabilem virum Magistrum, Thomam Fitzherbert, Decretorum Doctorem, ac Residentiarium in eadem ecclesia, tertio die mensis Maii anno Domini millesimo quin-

[a] Probably connected with death of Archbishop Rotherham, 26 May, 1500, and election of his successor, Thomas Savage.

A.D. 1503.

gentesimo tertio, cum continuatione et prorogatione dierum sequentium.

Books in choir called "standarths" not properly kept, with wax lights or rush lights: lights not properly kept before the altar, candles put out at prime in Lent and other seasons.

Detectum est quod libri in choro vulgariter vocati le Standarths non observantur tempore hyemali cum candelis cereis, ut antea servabantur, sive cum candelis de cepo, in defectu Sacristæ: similiter debitus ordo non observatur in accensione cereorum coram altari, sicut solitum fuit, sed minuitur ibi ordo cereorum contra antiquam consuetudinem, in defectu præcedentis; et etiam candelæ sæpe extinguuntur in quadragesima ad primam, et aliis temporibus anni non illuminantur; et hoc detectum est per plures.

Chauntry priests and others read the lesson-books not on the reading-desk but in their stalls and so spoil the books.

Item cantaristæ et alii ministri, qui tenentur legere lectiones in choro, tempore servicii divini, non prævident eas super tumba ut fieri solet, sed tractant libros legendarum usque in stallis suis, qua de causa libri læduntur, quia non clauduntur post prævisionem et lectiones.

John Yngham suspect with Peter Bassterfeld's wife in the church and elsewhere: shirks choir: gets worse by being warned.

Item detectum est quod dominus Johannes Yngham suspiciose frequentat consortium uxoris Petri Bassterfeld in quam pluribus locis suspectis, et etiam in ecclesia, contra prohibitionem sibi factam; et hoc detectum est per omnes: Similiter pessime facit sectam chori: similiter ex monitione deterioratur. Et timent plures de malo sibi futuro in grave scandalum Ecclesiæ.

Peter Burton suspect with Cowper's wife.

Dominus Petrus Burton frequentat domum Thomæ Cowper antea[a] sibi prohibitam, et insuper bis subscripsit suum nomen et cognomen, et hoc detectum est per plures.

To bring five compurgators, and even if cleared not to go to Thomas Cowper's house without two honest men.

Et licentiatus ut illic transiret cum consortio duorum honestorum virorum super hoc assumpsit secum duos pueros loco illorum virorum. x^mo die mensis Octobris anno supradicto citatus comparuit, negat articulum; injunctum est eidem, aut exhibere purgationem canonicam cum sua sexta manu sacerdotum de habitu, citra festum Sancti Lucæ Evangelistæ proximum futurum, aut simpliciter deserere domum, consortium, et consuetum colloquium uxoris prædicti Thomæ Cowper. Etiam si se canonice purgaverit, licitum erit frequentare dictam domum cum consortio duorum honestorum virorum, et non aliter.

[a] See 15 Sept. 1495, 17 July, 1498, and second pledge there.

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Robert Stukeley shirks choir, if he sees two or three on the south side says there are enough, that he can go, and he goes.

Dominus Robertus Stukeley non facit debitam sectam chori sed absentat se fere ab omnibus horis, et cum venit nescit ibi morari, sed vagatur huc atque illuc in villa; etiam si viderit duos vel tres ceteros ex parte australi dicit quod sufficientes sunt ibi, quod ipse potest satis congrue exire et abesse: promisit se emendare omnia præmissa.

John Bagell shirks prime and when he comes to matins sleeps.

Dominus Johannes Bagell non frequentat sectam chori sed absens sæpe est, et maxime a prima; et similiter semel vel [bis] in ebdomada dormit cum veniret ad matutinas: promisit se emendare.

The parish vicar has encroached on rights of vicars choral, in taking trentals and hiring a parish priest to say masses, to the prejudice of vicars choral.

Vicarius parochialis recepit trentalia,[a] unum a Johanne Gaston de Normanton, et aliud a N. Sudberye: atque cum illis trentalibus conducit presbyterum parochialem in præjudicium Vicariorum.

Vestments dirty and torn and without apparels, *i.e.* borders.

Vestes sacerdotales non sunt mundæ, et sunt abruptæ, et quædam carent pararis.

Peter Burton does not celebrate mass in a low tone but utters the words too loud, both inside and outside the canon, to the perturbation of others, and will not amend when asked.

Dominus Petrus Burton non celebrat missam submissa voce sed nimis alte profert verba, tam infra canonem [b] quam extra, in impeditionem et perturbationem aliorum celebrantium proprie: et similiter deambulando infra ecclesiam cum puero suo nimis alte dicit servitium suum; et monitus ac rogatus sæpe non emendat.

John Martyn suspect with Margaret Yoman. 9 Nov. Confesses. Ordered to pay 2lb. of wax to the light of the standards at high altar, and abstain from her company.

p. 322. Dominus Johannes Martyn suspiciose frequentat domum Margaretæ, quondam uxoris Roberti Yoman, in tantum quod impedivit, ut dicitur, desponsationem ipsius: Ita ipsa interrogata ab eo quis illam nitebatur desponsare, juravit se nolle renunciare societati illius vel sani vel infirmi: detectum est per plures. ix° die mensis Novembris anno Domini prædicto citatus comparuit confessus est articulum, submisit se correctioni capituli. Injunctum est ei quod solvat luminari de le standards coram summo altari duas libras ceræ, et quod totaliter abstineat a consortio dictæ mulieris, sub pœna incumbente.

[a] A trental was 30 masses for the soul of a dead person and the payment for saying them.

[b] The canon is the part of the mass in which the consecration of the elements takes place. It extends from after the Preface up to the Communion, and is done in a low tone.

Dominus Johannes Wylson frequentat sæpe suspiciose societatem uxoris Petri Basterfeld, tam in propria domo ubi ipsa manet quam in manerio Domini Archiepiscopi, et ceteris locis. Et monitus pro consimili penitentiam publicam peregit, nec tamen adhuc desistit: similiter communis est lusor, et debita hora non vadit dormitum, sed vigilat noctu, in tantum quod sæpissime dormit tempore matutinarum, nec aliis horis facit debitam sectam chori, et raro vel unquam permanet in choro usque ad horam nonam percantatam.

John Wylson suspect with Peter Basterfeld's wife, spite of previous warnings. A common player, and sits up all night and sleeps at matins, shirks hours, seldom or never waits for nones.

xvii°. die mensis Octobris citatus comparuit, negat articulum frequentationis societatis uxoris prædictæ, et proposuit se canonice purgare cum sua sexta manu, citra diem dominicam proximam futuram; et pro pœna absentiæ suæ a choro injunctum est ei quod legat primam lectionem cotidie pro una septimana integra.

Denies the lady, and offers compurgation. Penalty for shirking choir to read First Lesson every day for a week. Defaults next day.

Quam injunctionem de divinis Johannes non implevit sed defectum fecit in crastino.

Idem revelavit ad externos secreta capituli.

Reveals chapter secrets.

Edmundus clericus et socii sui faciunt pulsationes suas tam ad matutinas quam ad vesperas nimis breves, nec similiter debitis temporibus pulsant ad primam et alias horas: etiam idem Edmundus suspicatus quod sit pronuba.[a]

Edmund the clerk and others do not ring the bells long enough.

Item non servatur ordo conformis in processionibus nec debitus ordo in psalmodizando et pausando; immo nec in stando sedendo et in genuflectando ac aliis ceremoniis temporibus in divino officio ad hoc secundum ordinale[b] deputatis.

Edmund "pronuba." Proper order not observed in processions and standing, singing, and bowing.

[a] Pronuba Juno dat signum, when Æneas and Dido are sheltering in the cave. Æn. iv. 166. Pronuba, according to Ducange=baudetrot, *i.e.* femme de trottoir: applied to a man, a pandar, or even παθικος. See above, p. 55.

[b] The Ordinal was the book which contained the "order" of the hours and other services: what psalms, antiphons, lessons, &c, were to be used on certain days, and in what order; and when to stand, sit, &c. Whether this or the "Directorium" mentioned on the next page is the "rule of the Pie," mentioned in the preface to the Book of Common Prayer, is doubtful. Maskell, in his Monumenta Eccl. Angl., appears to have confused them. Probably it was the Directory, which was a kind of guide to a guide, giving rules founded on the Sunday Letters for ascertaining when there was a "conflict of feasts," &c., and what you did in such case. Neither contained the prayers, &c. themselves, which had to be sought in psalters, lectionaries, antiphonaries, breviaries, &c., &c.

Vestments disgracefully torn; copes not repaired.

Vestimenta choristarum et aliorum ministrorum carent paruris et sic sunt deformiter laceratæ: cappæ etiam in vestiario non sunt sufficienter reparatæ.

Deacons wander about the town instead of studying. Steele says he knows nothing without book, though he is continually at work; the other will by no means attend to his books.

Diaconi non vacant libris et suis eruditionibus, sed cotidie pervagantur in villa et (Steele) unus illorum dicit se non scire aliquid sine libro quamvis continue laboret, alter vero nullo modo vult intendere libris; etiam non faciunt debitam sectam chori, præcipue ad laudes primam et horas. Similiter frequentant domos et loca suspecta et societates plurimarum mulierum suspectarum.

Frequent suspect women.

Non dicunt collectam scilicet "Deus qui inter apostolicos" etc. nec placebo et dirige ut tenentur: et estimatur quod Georgius Vincent sit pronuba.

Do not say the collect, &c. George Vincent, "pronuba."

Choristers do not gird the priest, deacons, and themselves properly, misbehave, swearing and disturbing the priest at Our Lady's mass: are not well whipped.

Item choristæ non bene se habent in cingendo presbyterum diaconos et seipsos debito modo, et male etiam se habent rabiando, jurando, et perturbando presbyterum celebrantem missam de Sancta Maria; etiam male castigantur.

A vice-precentor wanted to chaunt responses, &c.

p. 323.—Provideatur ut aliquis sufficiens assignetur qui vicem cantoris implere valeat in responsoriis antiphonis et ceteris cantibus intonandis: Etiam quod in festis ix^o^ lectionum[a] et omnibus commemorationibus ac infra octavas præcipuas fiat servicium cum cantu faburdon et cum organis pulsatis, ut sit differentia inter servicium cum regimine chori et servicium feriale.

Proper distinction should be made in service on high days and ordinary days.

Seth Orston awake all night, and asleep all day, shirks mass, therefore suspect.

Seth Orston vigilat in noctibus et dormit diebus in tantum quod vix aut raro diebus dominicis et festivis audit missam celebratam; unde suspicatur non esse perfectæ habitudinis.

Vicars choral and chauntry priests shirk choir and chauntry, specially chauntry priests.

Plures tam vicariorum quam portionistarum non faciunt debitam sectam chori, et præcipue cantaristæ sive portionistæ, absentes sunt pro majori parte ab omnibus fere horis.

Rectors of choir come tardy to matins and vespers.

Rectores chori non veniunt tempestive sed minis tarde tam ad matutinas quam ad vesperas; nec providetur ordinale cum directorio ut servicium divinum debito et honorifice persequatur.

No ordinal with directory.

William Bullock

Dominus Willelmus Bulloc sæpe absentat se a choro occupando

[a] The feasts of 9 lessons were the great feasts, when at matins three lessons were sung at each "nocturn." On ordinary days there were only three lessons.

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se circa venationem et pugnationem gallorum. Per plures detectum est: promisit se emendare de cetero.

often absent hunting and cock-fighting. Promises amendment.

Dominus Johannes Bagell suspiciose frequentat domum uxoris Mosse, et antea subscripsit nomen suum; citatus comparet, fatetur articulum, submisit se correctioni capituli. Injunctum est exhibere unum torcheum ad comburendum coram summo altari.

John Bagell, suspect with Mosse's wife, confesses. To give a torch to the high altar.

Dominus Willelmus Yonge suspiciose frequentat societatem uxoris Thomæ Lyllye, etiam idem Willelmus cotidie et quasi continue inebriatus ac inter quoscunque secum consortes et gesturam ejus cognoscentes reputatur ut ydiota, in dehonestationem et scandalum totius habitus. Necnon causa excessivarum vigiliarum temporibus nocturnalibus sæpissime dormit tempore matutinarum, et raro moratur in choro usque ad horam nonam percantatam.

William Yonge, suspect with wife of Lyllye, daily drunk, and reputed an idiot. From excessive vigils at nights sleeps at matins, rarely waits in choir till nones are over.

Dominus Johannes Bagell (promisit se emendare): Dominus Ricardus Goldyng (promisit se emendare): Dominus Willelmus Yonge sunt communes lusores, tam ad spirulas quam ad talos, et ad ceteros ludos illicitos et de nocte et de die.

John Bagell, R. Goldyng, W. Yonge, common players at tops,[a] dice, &c., day and night.

Duo vel tria stalla in choro sunt insufficientia in scabellis.

Choir stalls without stools.

Dominus Ricardus Penketh ad instantiam Magistri Henrici Carnebull citavit Seth Orston, commorantem infra jurisdictionem istius capituli ecclesiæ collegii Beatæ Mariæ Suthwell, ad comparendum coram ordinariis sive judicibus in curia Eboraci deputatis, in præjudicium et contra libertates privilegiorum prædicti capituli.

R. Penketh, for summoning Seth Orston before the ordinary at York in breach of the privileges of Southwell; is condemned to pay four shillings into the Blessed Mary's chest, called the Red Chest.

xvi° die mensis Octobris citatus comparuit; confessus est articulum, sed dicit quod ignoranter fecit; quare habet in pœna solvere cistæ Beatæ Mariæ, dictæ Rubra cista, iiii s.

Dominus Thomas Bylbye non facit debitam sectam chori post celebrationem missæ matutinalis; et pro excusatione illius delicti proponit quod cotidie postquam celebraverit missam, ante quam faciet aliquam sectam chori, ipse vult dicere psalterium Beatæ Mariæ.

Thomas Bylbye shirks choir after morning mass, proposes by way of penalty to say ever day after mass the Psalter of Blessed Mary.

[a] Spirulas. Is it tops, or marbles: and if tops, is it some form of teetotum gambling?

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Thomas Tykhyll suspect at William Watson's house.

Dominus Thomas Tykhyll suspiciose frequentat domum Willelmi Watson in burgo. viii° die mensis Novembris comparuit in capitulo et promisit de cetero se absentare a frequentatione dictæ domus, excepto consortio honestorum virorum.

Contumacy of Tykhyll, Bylbye, and Bull in not appearing.

Tykhyll, Bylbye, et Bull, contumaces in non comparendo.

John Wilson, for contumacy, to walk before the Cross three Sundays running, with bare head, feet, and legs, a candle burning in one hand, a rod in the other, and only a gown and surplice on.

p. 324.—Quarto die mensis Novembris A.D. prædicto Dominus Johannes Wilson citatus comparuit, et confessus est suam contumaciam et inobedientiam, ac submisit se correctioni capituli: unde injunctum est ei quod præcedat crucem, tribus diebus dominicis immediate proximis sequentibus, nudo capite et nudis tibiis et pedibus, cum candela in le sconse ardenti et virga alia manu, sola toga et suppellicio indutus.

Bylbye, for contumacy, to pay 2lb. of wax to the light of the standard.

ix° die mensis Novembris A D. prædicto, Injunctum est Domino Thomæ Bylbye propter suam contumaciam quod solvat duas libras ceræ ad sustentationem luminaris de le standard coram summo altari, citra festum Sancti Edmundi Archiepiscopi proximum futurum.

Tykhyll the same.

Eodem die, mense, et anno prædicto, Injunctum est Domino Thomæ Tykhyll propter consimilem defectum quod solvat duas libras ceræ luminari prædicto.

Bull to pay 1lb. of wax.

Eodem die, mense, et anno prædicto, injunctum est domino Johanni Bull solvere prædicto luminari unam libram ceræ.

Yong to abstain from taverns for a whole week, and from illicit games altogether; to purge himself.

Eodem die, mense, et anno prædicto, Injunctum est Domino Willelmo Yonge quod abstineat a taberna per unam septimanam integram, et quod abstineat totaliter ab omni illicito ludo, et similiter quod faciat purgationem canonicam cum sua sexta manu sacerdotum de habitu, feria tertia proxima futura imminente.

24 June, 1503. Peter Basterfield, jealous of Yngham's intimacy with his wife, assaulted him publicly with a drawn dagger. Yngham suspended till another Residentiary returns; and meanwhile to absent himself from the wife of Basterfield, and from the Vicars' table, dining and supping in his own chamber, paying for his commons the same as usual.

p. 156.—xxiiii^{to} die mensis Junii anno domini millesimo quingentesimo tertio, Dominus Johannes Yngham, vicarius choralis, coram venerabili viro Magistro Thoma Fitzherbert, decretorum doctore, ac canonico residentiario in hac ecclesia, notatur super crimine adulterii cum uxore Petri Basterfield, in tantum quod idem Petrus xvi° die mensis prædicti insultum fecit in eundem Johannem et persecutus est cum publice in platea cum armicudio evaginato: qua

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de causa, idem Magister Thomas suspendit eundem Johannem ab officio et beneficio usque ad tempus reventus Magistri Willelmi Fitzherbert, Canonici Residentiarii, injungendo eidem Johanni quod absentaret se totaliter a consortio dictæ mulieris et colloquio ejusdem ubicumque locorum, sub pœna incumbente; et insuper quod absentaret se a mensa Vicariorum quousque secum alias fuerit dispensatum, et quod pranderet et cænaret infra cameram suam, non minus solvendo propter communia sua infra ecclesiam per idem tempus quam solveret si ibidem continue, sicut ceteri consodales, interesset.

13 March, 1503. Goldyng, suspect with his sister's maid, confesses. Penance to go before the procession on three Sundays with bare legs and feet, and a short gown, a wax candle and rod in his hands, and to change his stall.

p. 324.—xiii° die mensis Martii A.D. millesimo quingentesimo tertio, Dominus Ricardus Goldyng[a] conventus super crimine fornicationis cum quadam ancilla sororis suæ, fatetur crimen et habet injunctionem ut eat coram processione per tres dies dominicas, nudus tibias et pedes, in curta toga genu tenus, cum cereo in sua manu et virga; et ulterius decretum est, quod impetret præsentationem stalli ulterius prebendæ, citra festum inventionis sanctæ crucis proximum futurum. Etiam decretum est per venerabiles viros Magistrum Willelmum Fitzherbert et Magistrum Thomam Fitzherbert, Decretorum Doctores ac Canonicos Residentiarios in ecclesia collegiata Beatæ Mariæ Suthwell, judicialiter sedentes in capitulo, quod prædictus Dominus Ricardus Goldyng de cetero non ludet ad tabulas seu taxillos seu ad hassard aut ad alios ludos taxillorum que cardorum seu aliarum[b] quocunque nomine censeantur. Nec cum arcu suo sagittabit ultra iiii^or denarios in uno ludo. Et si in aliquo præmissorum de cetero defecerit, sive culpabilis inventus fuerit, sit ipso facto privatus officio et beneficio sine ulteriori monitione. In quorum omnium et singulorum fidem et testimonium dictus Dominus Ricardus Goldyng nomen suum pariter et cognomen manu propria subscripsit.

Chapter decrees that he is not to play at "tables," or dice, or hazard, or other games of cards or dice, nor to shoot for more than 4d. a game, on pain of deprivation.

Dominus Rycardus Goldyng.

18 Jan. 1505, John Barry, Grammar School master, to pay Babyngton xxs. a year.

p. 354.[c]—xviii° die mensis Januarii Anno Domini millesimo

[a] See above, March 1496.

[b] *Sic.* But I suppose it means alearum or dice.

[c] This entry is explained by an interesting entry under date 3rd Dec. 1504, p. 54, of the Register, from which it appears that Babyngton was Barre's assis-

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quingentesimo quinto, decretum est in capitulo per canonicos residentiarios quod Johannes Barre, Magister Scholarum Grammaticalium Suthwell, solvet Domino Willelmo Babyngton ad festum Penthecostæ xi^{s} viii^{d} proximum futurum, et ad festum Sancti Martini extunc proximum sequentem, xi^{s} viii^{d} Et in quolibet anno extunc sequente xx^{s} ad terminos Pentecostæ et Sancti Martini.

Visitation of 1506.

20 April, 1506. Visitation by Dr. Fitzherbert, residentiary.

p. 325.—Visitatio ecclesiæ collegiatæ Beatæ Mariæ Suthwell, celebrata et inchoata in Domo capitulari ejusdem xx^{mo} die mensis Aprilis A.D. millesimo quingentesimo sexto, per venerabilem virum Magistrum Thomam Fitzherbert, Decretorum Doctorem, ac Canonicum Residentiarium in eadem ecclesia, cum continuatione et prorogatione dierum sequentium.

Vicars choral and chauntry priests shirk or tardy at choir.

Detectum est primo in hac visitatione quod tam Vicarii quam Cantaristæ non intendunt divinis officiis in choro ut tenentur, et maxime nimis tarde veniunt ad primam et ad alias horas canonicas.

Singuli de habitu absentant se a choro tempore matutinarum temporibus intercisis.

The book-markers are put inside the books instead of outside, so that the books are getting spoilt.

Registra in libris ponuntur in infirmitate librorum et non extransverso, unde libri lacerantur et preorantur.

Non faciunt pausationem debitam in psalmodizando, maxime in medio psalmorum, nec cantant psalmodiam distincte, maxime tempore quadragesimali.

The singing is too quick and indistinct, especially in Lent.

Plures confabulantur et rident in choro tempore divinorum, contra statuta ecclesiæ inde edita.

Many laugh and talk during service.

Rectors of choir walk about in their copes in chapels and aisles during matins.

Rectores chori sæpe gradiuntur a choro cum capis, et spaciantur in capellis et insulis ecclesiæ extra chorum, cum capis, maxime autem tempore matutinarum.

tant in the Grammar School, and the sum of £1 a year was, in part, his pay, but he was admitted to his chauntry on condition of teaching in the Grammar School. In 1484 (see p. 52 sup.) complaint had been made by the previous assistant, Babyngton's predecessor in the same chauntry, that Barre paid him nothing for his services.

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Debitus ordo non servatur in processionibus, neque in progressu, neque in statione, sed vadunt quasi gregatim et non singillatim et successive. — Order not kept in processions, but walk in a herd.

Debita conversio neque reverentia non exhibentur in choro in inchoatione horarum canonicarum, neque ad Gloriam Patri, neque ad Gloriam Tibi Domine, neque ad Confiteor. — Bowing and turning to the altar at Glorias and Confession not observed.

p. 326.—Moneantur Vicarii et Cantaristæ quod jaceant infra cameras suas et non in villa, et ut veniant domum tempestivi videlicet ante ignetegii pulsationem. — Vicars choral and chauntry priests to sleep in their chambers, and not in the town. To be in before curfew.

Item ut statuta tam Vicariorum quam Cantaristarum observentur et quilibet obediat eis sub pœna suspensionis ab officio et beneficio; et ut serentur portæ ad horas limitatas. — Statutes of vicars and chauntry priests to be kept.

Item non fiat contentio inter ministros ecclesiæ propter visitationem. — Members of the church not to frequent taverns.

Item quod ministri ecclesiæ non frequentent tabernas.

Item ut Vicarii nec Cantaristæ non habeant mulieres suspectas venientes ad cameras suas. — Suspect women not to be admitted to vicars' and chauntry priests' chambers.

Item ut Vicarii et Cantaristæ custodiant cantarias suas secundum ordinationes earundem. — None to confess walking about.

Item ne quis confiteatur aliis deambulando.

Item ne quis transeat ad jantaculum, missa neque prius celebrata neque audita. — Not to go to breakfast before mass. To keep hours.

Item ut veniant omnes ministri ad horas canonicas ut jurantur in sua admissione.

Item ut habitus ministrorum non ponantur hic et ubique palam, sed ponantur in armariolis ad hoc conditis. — Habits to be kept in the chests and not left here and there uncovered.

p. 327.—Item detectum est quod gradalia non habent le claspes in defectu Residentiariorum. — The gradalia have no clasps.

Dominus Ricardus Penketh sæpe stringit nasum suum in tantum sanguis inde effluit infra chorum in nocumentum aliorum vicariorum, et similiter spuit nimis procul a se, et quandoque in facies Rectoris chori. — Richard Penketh blows his nose in choir till it bleeds, and spits too far, and sometimes into the face of the choir-rector:

Idem Dominus Ricardus sæpe exit chorum in capa cum fuerit rector chori. Promisit se deinceps emendaturum. — leaves the choir in his cope: promises amendment.

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John Bekyrke when officiating minister begins services, and then leaves the choir till near the end, shirks a large part of each. Spits too much, and over the books, and spoils them. Promises amendment.

Dominus Johannes Bekyrke quotiens fuerit executor officii incipit "Deus in adjutorium"[a] et recedit a choro usque ad tempus inchoandi preces ad primam, et capitulum ad horas. Detectum est per plures.

Idem Dominus Johannes nimis abunde spuit et præcipue super libros per quod libri peiorantur. Promisit se deinceps emendaturum.

John Fryth, inattentive to duty, sleeps at matins, and walks about the church amongst the laity, sleeps out of the "vicarage," and once in Ralph Hyll's house.

Dominus Johannes Frytth non observat sectam chori ad matutinas sed dormit bis in septimana; et similiter vagatur spatiando in ecclesia inter laicos indutus habitu. Detectum est per plures.

Idem Dominus Johannes sæpe pernoctavit extra vicariam et semel in domo Radulphi Hyll.

John Steill shirks choir. Sings the prick-song very unwillingly, and sometimes sits reading in his stall instead of singing. Promises amendment.

Dominus Thomas Steill pessime facit sectam chori. Detectum est per plures.

Idem Dominus Thomas non est pronus neque voluntarius interdum ad cantandum, le *pryksonge*[b] ad lectrinum sed aliquando stat in stallo aliquando sedet legendo super libros et minime cantat.

Thomas Woodhouse comes home late, after nine o'clock.

Dominus Thomas Steill (promisit se emendaturum) et Dominus Thomas Wodhouse veniunt domum a villa nimis sero viz. post ignitegium pulsatum, et aliquando post horam novenam.

George Vincent irregular at duty.

p. 328.—Dominus Georgius Vincent non servat debitam sectam. chori. Promisit se emendare.

William Wryght, suspect with Margaret Yoman, says she is his spiritual sister and cousin; promises she shall not come to his room except when he is ill.

Dominus Willelmus Wryght suspiciose frequentat domum et consortium Margaretæ Yoman: ipsa etiam habet quasi continuum recursum ad cameram ejusdem Domini Willelmi. Idem Dominus Willelmus vocatus comparuit et juravit se nunquam carnaliter eam cognovisse, dicens quod ipsa est soror ejus spiritualis et etiam consanguinea ipsius, et promisit quod ipsa deinceps non haberet recursum ad cameram ejus nisi ipse sit infirmus.

[a] "O God make speed to save us," was on ordinary days the beginning of prime and the other hours, after the psalter, ave, and credo had been said "secrete" by the priest. "Preces" are technically certain short verses and responses, which occur always in prime, nearly at the end. The "capitulum" or little chapter is a very short lesson from the Bible. Except in prime, there is only a "responsio brevis" and "collect of the day," after it. Bekyrke therefore gave himself a pretty easy time of it.

[b] Prick song is opposed to plain song, and means harmony as distinguished from "Gregorians."

A.D. 1506-7.

Dominus Edmundus Farrer dormit tempore matutinarum, et uno die suspectus fuit quod ipse alienavit cursum horologii unde plurimi distemperati fuerunt in mane. Injunctum est eidem quod solvat unam libram ceræ ad luminare supra le standards.

Farrer sleeps at matins, is suspect of having put the clock back one morning. Fined 1lb. of wax for the standard light.

Dominus Johannes Wylson (promisit emendare). Dominus Johannes Martyn (promisit emendare). Dominus Willelmus Babyngton (promisit emendare); dormiunt sæpe tempore matutinarum.

Three sleepers at matins promise amendment.

Pauci Vicariorum aut cantaristarum veniunt ad primam et ali quando vix duo intersunt in principio primæ.

Scarcely one or two vicars choral present at beginning of prime.

p. 333.—xxvii° die mensis Maii A.D. millesimo quingentesimo sexto Willelmus Blytton de Caunton armiger ad instantiam Thomæ Meryng armigeri firmarii prebendæ de Northmuscham ut se asserit citatus super causa detentionis decimarum cujusdam silvæ comparuit, et dixit quod paratus esset solvere dictam decimam sive vicario sive firmario si sciret cui de jure solvere deberet; et affirmavit dictus Willelmus Blytton quod idem vicarius fuit possessus de decimis diversarum silvarum venditarum infra parochiam de Calneton per triginta annos et ultra, et similiter sui predecessores per spatium sexaginta annorum et ulterius, et affirmavit quod si prebendarius prebendæ de Northmuscham et capitulum Ecclesiæ collegiatæ Beatæ Mariæ Suthwell voluerint repellere dictum vicarium a sua possessione præhibita, ipse solveret firmario decimam suam absque dilatione aliquali.

27 May, 1506. William Blytton of Caunton, Esq., appears at suit of lessee of tithes of prebend of Northmuscham for detention of tithes of a wood. Says they belong to the vicar, who had held them for sixty years and upwards. Professes his readiness to pay the lessee if the prebendary of Northmuscham and the chapter put the vicar out of possession.

Eodem die venit Thomas Meryng, pars actrix, proponit et dicit quod responsum Willelmi Blytton non habit sufficientiam in lege, sed quod allegat idem Willelmus allegat propter dilationem dicti Thomæ, unde idem Thomas petit allocutionem in curia; et si dictus Thomas in hac curia fuerit ulterius compulsus respondere idem Thomas dicit quod nec ipse Vicarius nec predecessores sui fuerunt possessi pacifice per totum spatium sine interruptione et si habuerunt habuerunt per usurpationem, attamen si habuerunt per spatium

Thomas Meryng, Esq., plaintiff, alleges that Blytton's plea is dilatory, and that if the vicar did receive the tithes he received them wrongfully, and that sixty years does not give pre-

A.D. 1507-8.

scriptive title, since it is within the memory of man, and claims judgment.
The vicar to produce witnesses to prove quiet possession for sixty years only, on the Friday after Whitsunday.

sexaginta annorum et ultra idem Thomas credit illos annos non extendere ad præscriptionem eo quod sunt infra memoriam hominum: unde petit judicium.

Dies datur eidem vicario ad exhibendum testes ad probandum suam possessionem et predecessorum suorum per tantum spatium lx annorum viz. dies Veneris in hebdomada Penthecostæ sine disturbatione modo et forma præallegatis.

4 June, 1507.
W. Fitzherbert, residentiary, suspends Kingston, chauntry priest, for contumacy.

p. 317.—Quarto die mensis Junii anno Domini quingentesimo septimo Magister Willelmus Fitzherbert, Decretorum Doctor et Canonicus Residentiarius in Ecclesia Collegiata Beatæ Mariæ, capitulum faciens ibidem cum Gardianis Ecclesiæ et Registratore Capituli, Dominum Edmundum Kyngeston cantaristam pro tertio præconizatum propter ipsius contumaciam suspendit et sic suspensum declaravit.

17 July, 1508.
Chaplain of chauntry in Upton church summoned for not observing the terms of his chauntry, and not keeping residence; is enjoined to do so.

p. 237.—xvii° die mensis Julii anno domini millesimo quingentesimo octavo Dominus Willelmus Uttyng, Capellanus Cantariæ fundatæ in ecclesia de Upton, citatus comparuit coram Magistro Thoma Fitzherbert, decretorum doctore, ac canonico residentiario in hac ecclesia, cum Gardianis et Registratore capitulum facientibus, Et objectum fuit sibi quod non observat compositionem dictæ cantariæ suæ in divina celebrando, neque personalem et continuam residentiam ibidem faciendo secundum ordinationem ejusdem. Unde injunctum fuit sibi quod de cetero observet dictam ordinationem in omnibus articulis suis, sub pœna privationis.

Visitation of 1510.

4 June, 1510.
Visitation by Richard Wiatt, S.T.P. and Robert Barra, Doctor of Canon Law.

p. 337.—Memorandum quod iiii^to^ die mensis Junii A.D. 1510 inchoata fuit visitatio ecclesiæ collegiatæ Beatæ Mariæ Suthwell per venerabiles viros Magistrum Ricardum Wiatt, Sacræ Theologiæ Professorem, et Magistrum Robertum Barra, Decretorum Doctorem, Canonicos Residentiarios in hac ecclesia, et continuata est eadem visitatio ad placitum dictorum canonicorum, et suspensa est jurisdictio omnium et singulorum prebendariorum dictæ ecclesiæ.

A.D. 1510-1.

Inhibition of jurisdictions of canons during the chapter visitation.

Nos, capitulum ecclesiæ collegiatæ Beatæ Mariæ Suthwell, decernimus jurisdictionem omnium et singulorum confratrum nostrorum canonicorum et prebendariorum nostræ ecclesiæ fore vacuam et suspensam Inhibentes ne se intromittant in aliquo jurisdictionem concernente quousque nos visitationem nostram plene executi[a] fuerimus.

20 July, 1510. Decree of Dr. Fitzherbert in chapter. Thomas Steill is prohibited from intercourse with William Stanedge's wife on pain of deprivation, after previous warnings.

p. 328.—Vicesimo die mensis Julii A.D. millesimo quingentesimo decimo Decretum est per Magistrum Thomam Fitzherbert, Decretorum Doctorem, ac Canonicum Residentiarium in hac ecclesia collegiata, capitulum facientem cum Gardianis et Registratore, et similiter præceptum est Domino Thomæ Steill vicario chorali, quod absentet se totaliter et in omnibus locis a præsentia et consortio uxoris Willelmi Stanege de Suthwell et a domo ipsius Willelmi sub pœna privationis; quam sententiam decretum est observari et stabiliri, ex nunc prout ex tunc, et ex tunc prout ex nunc, quia non paruit duplici monitioni sibi annis praeteritis in hac parte factis. Et huic decreto acquievit dictus Dominus Thomas Steill.

7 Feb. 1511.

Walton, chauntry priest, summoned for misbehaviour with Helen Cowper, denies it, so does she, he is ordered to abstain from her society, church and market excepted.

p. 139.—Septimo die mensis Februarii anno Domini millesimo quingentesimo undecimo coram Venerabili viro Magistro Willelmo Fitzherbert, Decretorum Doctore ac Canonico Residentario in hac Ecclesia, capitulum faciente una cum Gardianis et Registratore actuum capituli, comparuit Dominus Nicholaus Walton, cantarista ejusdem Ecclesiæ, cui objectum fuit crimen incontinentiæ et fornicationis commisisse cum Helena Cowper, quem articulum in præsentia ipsius Helenæ denegavit. Insuper et ipsa palam et publice affirmavit quod ipse dominus Nicholaus immunis erat illius criminis: Unde injunctum est eidem Domino Nicholao quod abstineat se totaliter a consortio ipsius Helenæ præterquam in ecclesia et in foro, sub pœna deprivationis.

[b] Admissa est hæc injunctio per me Dominum Nicholaum Walton die et anno prædictis.

[a] It is written "exequuti."

[b] In a different hand, apparently N. Walton's own.

A.D. 1512-19.

8 Aug. 1512. Berkeley, patron, allowed extension of time to present to a chauntry in Upton church.

p. 251.—viii° die Mensis Augusti, A° D^{i} 1512° Reverendi viri Magister Ricardus Wiott, sacræ paginæ professor, et Magister Robertus Barra, Decretorum Doctor, Canonici Residentiarii capitulum facientes, licentiaverunt Magistrum Mauricium Berkeley, patronum Cantariæ fundatæ in Ecclesia de Upton, quod ipse libere possit præsentare idoneum capellanum citra festum Exaltationis Sanctæ Crucis proximum futurum, non obstante quod teneretur præsentare infra mensem post notionem vacanciæ dictæ cantariæ.

13 Nov. 1512. Dr. Thomas Fitzherbert and Dr. Richard Wiott in chapter; enjoin Thomas Steill to find another chauntry by Easter next, and meanwhile abstain from intercourse with William Stanege's wife on pain of instant deprivation.

p. 328.—xiii° die mensis Novembris A.D. millesimo quingentesimo duodecimo præceptum est Domino Thomæ Steill[a] per venerabiles viros Magistrum Thomam Fitzherbert, Decretorum Doctorem, et Magistrum Ricardum Wiott, sacræ theologiæ professorem, capitulariter congregatos una cum gardianis et registratore, et injunctum est eidem Thomæ quod provideat sibi de alio servicio erga festum Paschæ proximum futurum, et quod interim absentet se a domo et consortio uxoris Willelmi Stanege. Et si non obedierit injunctionibus prædictis incontinenter dimittat habitum suum.

30 Aug. 1518. Oliver Bexwyke, chauntry priest, warned to abstain from the company of the wife of Richard Dodge, stonecutter, of Southwell.

p. 139.—Penultimo die mensis Augusti, A. D. 1518, Injunctum est per capitulum Domino Olivero Bexwyk quod deinceps abstineat se totaliter a consortio uxoris Ricardi Dodge de Suthwell lathomi, præterquam in ecclesia et foro, et hoc sub pœna privationis cantariæ suæ.

Admissa est hæc injunctio per me Dominum Oliverum Bexwyke die et anno prædictis.

12 April, 1519. Thomas Leeke removed a stall from Edyngley church, is to restore it,

p. 143.—xii° die mensis Aprilis A. D. 1519 injunctum est Thomæ Leeke de Edyngley quod restituat stallum in ecclesiam de Edingley, quod abstulit, citra diem Sabbati proximum futurum sub pœna excommunicationis, quam injunctionem idem Thomas acceptavit.

Postea idem Thomas Leeke et Ricardus Thomkynson promiserunt fide media de stando laudo et arbitrio Johannis Leeke et Alexandri Leeke de Halome super omnibus causis motis inter eos.

[a] See entry 20 July, 1510, last page.

A.D. 1519.

Eodem die xii°. decretum est per capitulum quod dictus Thomas Leeke incedat coram processione die Dominica proxima futura circa ecclesiam de Edyngley, nudis pedibus et tibiis ac nudo capite, cum candela cerea in manu sua pretii unius denarii.

and do penance walking in procession with bare legs, feet, and head, and a penny wax candle in his hand.

Visitation of 1519.

p. 335. — Visitatio Ministrorum Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, celebrata et inchoata ibidem, per venerabilem virum Magistrum Ricardum Wiott, sacræ paginæ professorem, vicesimo die mensis Junii, A. D. 1519°, cum continuatione et prorogatione dierum sequentium.

20 June, 1519. Visitation by Master Richard Wiott, professor of the Sacred Page.

Eodem die, per modum permutationis, Dominus Johannes Newbolde admissus est ad stallum Vicariæ choralis prebendæ de Overhalle, et Dominus Ricardus Levers admissus est ad stallum Vicariæ choralis alterius Prebendæ de Oxton.

Admission of vicars choral to stalls of vicars choral of the prebends of Overhall and Oxton.

Dominus Georgius Vincent sæpe dormit tempore matutinarum, ac etiam cum venerit magis frequentat navem ecclesiæ quam chorum: promisit se emendare.

Vincent sleeps when he ought to be at matins; and when he does come frequents the nave more than the choir: promises amendment; suspect with

Idem Dominus Georgius suspiciose frequentat domum Agnetis Ellyngthorpe sæpius die et nocte.

Agnes Ellyngthorpe;

Idem Dominus Georgius non venit ad preciosa.

does not attend Preciosa.

Dominus Willelmus Brodhed sæpe tarde venit ad divina ac sæpe absentat se quando opus est: promisit se emendaturum.

William Brodhead tardy or shirks service; promises amendment.

Dominus Johannes Lache sæpe absens est a choro tempore divini servicii: promittit se emendaturum.

John Lache shirks service; promises amendment.

Dominus Ricardus Stedman venit nimis tarde ad matutinas: promisit se emendaturum.

Richard Stedman tardy at matins; promises amendment.

Dominus Edmundus Farror et Dominus Johannes Newbolde veniunt tarde ad matutinas.

Edmund Farror and John Newbolde tardy at matins.

Sacrista non causat clericos suos pulsare debite ad horas limitatas.

Sacrista non ascendit ad campanas, ut tenetur, ad videndum si fuit aliqui ibi defectus ut emendentur per custodes fabricæ ecclesiæ.

Sacristan does not have the bells rung properly; and does not look after them.

A.D. 1519.

Officiating priests and Rectors of choir tardy at hours.

Executores officii et Rectores chori veniunt nimis tarde ad horas canonicas.

Deacons and subdeacons tardy at the Mass of Our Lady, and some come without their habit. Four common talkers in choir.

Diaconi et subdiaconi veniunt nimis tarde ad missam Beatæ Mariæ; et quidam Vicariorum et cantaristarum cantant ad eandem missam in togis suis sine habitu. Dominus Edmundus Farror, Dominus Thomas Birks, Dominus Ricardus Stedman et Dominus Jacobus Box sunt communes fabulatores in choro.

George Vincent frequents Agnes' house, to the scandal of himself, his fellows, and the whole church.

Dominus Georgius Vincent præter delicta antedicta frequentat domum Agnetis in sui scandalum, sociorum que ejus, et totius ecclesiæ in qua habitat.

Henry Gibbonson celebrates mass (*i.e.*, in his own chauntry) during processions or mass at high altar.

Dominus Henricus Gibbonson solet sæpius celebrare missam tempore processionis aut[a] missæ celebratæ ad summum altare.

Richard Lewes tardy at matins and suspect with women of bad repute.

Dominus Ricardus Levers raro venit ad matutinas, et suspectus est cum mulieribus inhonestæ conversationis.

Robertus Ellis non ministrat vinum conveniens ministerio altaris.

Robert Ellis gives bad wine at the altar.

Dominus Edmundus Farror tarde venit ad chorum, nec auscultat ad psalmodiam, et confabulatur in choro, et non exercet debitum officium suum circa officiarios ecclesiæ, nec monet clericos suos ut excludant ceteros a vestiario tempore divini officii.

Edmund Farror tardy, talks in choir, does not keep strangers out of the vestry at service time.

Præceptum est sacristæ quod faciat albas et amictus in vestiario repositos honeste lavari et honeste custodiri, citra festum S. Michaelis proximum futurum, sub pœna solutionis pro locatione dictorum vestimentorum in duplum.

Sacristan ordered to have the vestments honestly washed and kept or to pay double for hiring others.

George Vincent often absent from afternoon obsequies, vespers, and matins.

Dominus Georgius Vincent sæpius absentat se a choro tempore exequiarum, post nonam et tempore vesperarum, ac aliquando absens est tempore matutinarum.

William Elton begins the Hours before the candles are lighted.

Dominus Willelmus Elton aliquando incipit horas, quando executor officii est ex altera parte chori, et antequam candelæ accenduntur.

Three absentees.

Dominus Willelmus Hynde et Dominus Thomas Stele sæpe absentant se a choro. Dominus Johannes Newbolde sæpe absens est a choro et ambulat in nave ecclesiæ.

[a] "Aut" is repeated by mistake in the original.

A.D. 1519.

Dominus Georgius Vincent absens est sæpissime a choro, qua de causa organa secundum suum officium non pulsantur tempore divinorum.

George Vincent often absent, so that the organ is not played.

p. 251. xix°. die mensis Martii anno domini millesimo d° xix° Johannes Samson de Normanton juxta Suthwell confessus est coram capitulo quod ipse genuit prolem ex quadam muliere, nomine Johanna Stylte circa decennium elapsum.

19 Mar., 1519. Samson of Normanton confesses having a child by Jane Stylte ten years past;

Et continuata est causa usque ad diem Sabbati proximum futurum ab illo die Sabbati precedente, et continuata est prædicta causa usque ad diem Martis proximum futurum.

cause continued.

p. 203.—Vicesimo die mensis Augusti anno Domini 1521. Dominus Johannes Butterfeld Vicarius ecclesiæ parochialis de Rolleston præantea legitime citatus, præconizatus, et diutius expectatus, et nullo modo comparens, decretus est contuma, et in pœna contumaciæ suæ suspensus ab ingressu ecclesiæ, &c.

20 Aug. 1521. The Vicar of Rolleston church not appearing declared contumacious and suspended.

p. 309. Quinto die mensis Augusti anno Domini 1522° venerabiles viri Magister Robertus Barra, Decretorum Doctor, et Magister Willelmus Dragley, in legibus Baccalaureus, Canonici Residentiarii in hac ecclesia, inter se convenerunt et pacti sunt in præsentia Dominorum Thomæ Kyrkby et Johannis Bull, gardianorum, et Willelmi Brodhed Registratoris capituli, quod prædictus Magister Robertus Barra percipiat, a festo Sancti Petri quod dicitur ad vincula ultimo præterito ante datum præsentium, usque ad idem festum anno revoluto omnes porcellos et aucas decimales pertinentes capitulo, quæ decumæ æstimantur ad valorem xiii^{s}. iiii^{d}. unde idem Magister Robertus solvet pro medietate dictarum decumarum præfato Magistro Willelmo vi^{s}. viii^{d}.

5 Aug., 1522 Agreements between Residentiaries as to share of tithes of pigs and geese valued at 13s. 4d.

p. 250. Memorandum quod quinto die mensis Junii anno Domini 1523° comparuerunt coram capitulo Thomas Lawe de Ferneffield et Johannes Crichlawe de Edyngley, et submiserunt se correctioni capituli, pro eo, quod prostraverunt duas fraxinos infra cimiterium ecclesiæ de Edyngley absque licentia capituli ecclesiæ collegiatæ de Suthwell, Rectoris ejusdem ecclesiæ. Unde idem capitulum injunxit eis ut solvant dicto capitulo, aut eorum deputato, tantam

5 June, 1523. Two laymen summoned for cutting down two ash trees in Edyngley churchyard, of which the chapter are rectors;

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A.D. 1523.

ordered to pay as much money as they paid for the trees before the Translation of S. Thomas the Martyr next.

summam monetæ quantam solverunt[a] pro eisdem fraxinis, citra festum Translationis sancti Thomæ Martyris, et quod hoc facient et observabunt Willelmus Foster et Henricus Cowper fidejussores se esse concesserunt.

19 Jan. 1523. Margaret Foster & Agnes Drynge, both of Edyngley, summoned for slander;

p. 239. xix°. die mensis Januarii A.D. 1523 decretum est citationem fieri erga Agnetem Drynge de Edyngley ad comparendum coram capitulo die Mercurii proximo futuro, ad respondendum Margaretæ Foster de eadem in quadam causa diffamationis.

Quo die adveniente comparuerunt utræque partes et habent diem iterum comparendi die Sabbati proximo futuro.

Eodem die Sabbati advenerunt in testimonium ad declarandum

evidence in favour of Margaret's character; bailiff of Mansfield, and others.

testimonium innocentiæ prædictæ Margaretæ isti honesti viri, Thomas Hardewik, Ballivus de Mansfeld, Johannes Hardewik, et Leonardus Whitworth.

Agnes does not appear;

Nos, capitulum Ecclesiæ Collegiatæ beatæ Mariæ Virginis Suthwell, Agnetem Drynge de Edyngley legitime monitam, præconizatam, et diutius expectatam, nullo modo comparentem, pronunciamus et declaramus contumacem, et in pœnam contumaciæ ipsam Agnetem

suspended from entering church.

suspendimus ab ingressu ecclesiæ.

Et sic suspensam fore declarando decernimus, decernentes etiam ipsam Agnetem de novo fore citandam erga diem Mercurii proximum futurum.

Appears with Mosse, parish clerk, both absolved; the clerk to pay 9d.

Quo die Mercurii adveniente comparuerunt tam ipsa Agnes quam Alexander Mosse, clericus parochialis de Edyngley, qui utrique absoluti sunt a sententia suspensionis. Et dictus Alexander juratus est quod solvet pro absolutione sua ix[d] infra ebdomadam paschæ proximam futuram.

5 April, 1524. Day fixed for visitation of Upton chapel

p. 250.—Memorandum quod quinto die mensis Aprilis Anno Domini 1524° ex consensu concanonicorum concordatum fuit quod

[a] This is somewhat obscure. The words would imply that they had paid some one probably the vicar of Edyngley, for the ash trees and that they were to pay the chapter over again; but it would seem more likely that they were to pay the chapter what they got for the trees.

A.D. 1526-8.

visitatio capellæ de Upton erit celebrata ibidem, die sabbati proximo ante festum Sancti Georgii proximum futurum.

17 Oct. 1526. Slander action between wives of J. Willa, R. Walbank, and W. Browneberde, of Norwell, to avoid scandal, referred to arbitration of the two vicars of Norwell, and R. Smythe and J. Grene; their husbands undertaking to pay 40s. to the fabric fund if their wives do not abide by the arbitrators' decision.

p. 302. Anno Domini millesimo quingentesimo vicesimo sexto, die mensis Octobris decimo septimo, in domo nostra capitulari coram Venerabilibus viris Magistro Roberto Barra et Magistro Edwardo Basset in decretis Doctore in causa diffamationis comparuerunt uxores Johannis Willa, Roberti Walbank, et Guillielmi Browneberde de Norwell; subtracto tum legis processu per discrecionem et benignitatem horum Venerabilium Virorum ut majus ne inde oriretur scandalum, totius materiæ examinatio et etiam determinatio Domino Ricardo Marten et Domino Ricardo Awbye, vicariis de Norwell, Ricardo Smyth, Johanni Grene de eadem permittitur. Promiseruntque illarum mariti (fide media), si determinationi prædictorum virorum non obediverint, se ad opus fabricæ ecclesiæ Suthwell quadraginta solidos legalis monetæ soluturos.

3 October, 1527. J. Newbold, vicar of Edyngley, suspect with Arwood's wife;

p. 243.—Dominus Johannes Nubolde, Vicarius de Edyngley, citatus ut compareret tertio die mensis Octobris Anno Domini millesimo cccccmo xxviio, ibi se capitulo ad dictum diem præsentavit, et quia publica fama volat eum fore reum criminis incontinentiæ cum uxore Johannis Arwood, indixit ei Magister Edwardus Basset decretorum doctor, capitulum faciens cum Magistro Willelmo Dragley, gardianis et registratore, diem iterum comparendi, vicesimo nono die ejusdem mensis, ut aut se canonice purgaret, aut se correctioni capituli submitteret, aut legitimam assignaret causam quare se purgare noluit.

refuses canonical purgation;

Quo die adveniente dictus Dominus Johannes Newbolde comparuit, dicens se nullo modo de crimine sibi objecto purgationem facere, nisi secundum vim et effectum hujus scripturæ sequentis, cujus tenor talis est.

submits to chapter's correction; is enjoined to abstain from her society.

In Dei nomine Amen etc. et tum respectuatur causa usque ad diem Jovis proximum futurum post festum sancti Hilarii proximum futurum: quo adveniente die se correctioni capituli submisit, tum que præceptum est ei per Magistrum Edwardum Basset, decretorum

A.D. 1528-9.

doctorem, sub pœna juris, ut se absentet a consortio prædictæ mulieris, honestis salutationibus in ecclesia et foro tantummodo exceptis.

p me Johannes Newbold.

Correctiones.

1 April, 1528. Agnes Nothorne, penance for misbehaviour with Thomas Benson; to walk round Edingley churchyard on Palm Sunday with bare feet and a net spread on her head; on Good Friday to approach the cross with bended knees and creep to the altars in the church and say on bended knees the Lord's Prayer, the Ave Maria, and the Creed five times at each.

p. 197.—Primo die mensis Aprilis Anno Domini millesimo quingentesimo xxviii° injunctum fuit Agneti Nothorne propter fornicationem quam commiserat cum Thoma Benson, ut nudis pedibus, cum reticulo super capite disperso, circuiret cimiterium ecclesiæ parochialis de Edyngley in die ramis palmarum dominica proxima futura, ac etiam in die Parasceves proximo futuro; et ipsa veneranter (circumstanti populo) crucem sanctam genibus curvatis adiret, et repet pedibus nudatis et capite reticulo tantum cooperto, et visitet eodem die duo altaria in eadem ecclesia de Edyngley, dicendo (genibus flexis) quinquies orationem dominicam ac toties salutationem angelicam ad eorum utrumlibet cum simbolo fidei.

Benson to walk in procession with bare feet and head on two Sundays.

Injunctum est emmote[a] Benson decimo die mensis Julii Anno Domini millesimo cccc° vicesimo octavo, ut ipsa dominica die proxima sequente incedat, nudis pedibus, coram processione et discooperto capite, et etiam alia dominica proxima sequente eodem modo incedet, propter fornicationem quam commiserit.

29 April, 1529. Gibbonson and Wilson for fighting not to frequent taverns and to keep all canonical hours for a month, and to say the Psalter on bended knees in the High Choir.

p. 144.—Vicesimo nono die mensis Aprilis A.D. millesimo cccc^mo^ xxix° Injunctum erat Dominis Henrico Gybonson et Thomæ Wilson propter rixas et lites inter se motas, et propter verbera inter se alternatim inflicta, ut se a tabernis pro mense absentarent, et intersint omnibus horis canonicis dicto mense, nisi gravi morbo impediti fuerint, et etiam dicent infra mensem Daviticum psalterium, flexis genibus, in alto choro. Et ulterius promiserunt quod si inquieti et pugnatores fuerint amodo inventi inter fratres, et alter alterum percusserit, aut aliquem alium inter socios, tunc penitus ab officio et beneficio recedent, omni gracia et favore postpositis. Et in testimonium præmissorum nomina et cognomina subscripserunt die et anno prædictis.

per me Henricum gybbōson.
per me Thomam Wylson.

[a] Emmote is written; though it probably refers to Thomas Benson.

Visitation of 1529.

31 May, 1529. Visitation by Edward Bassett, Doctor of Decrees, and William Dragley, LL.B.

p. 337.—Ultimo die mensis Maii A.D. millesimo iiiii° xxix° Inchoata fuit visitatio ecclesiæ collegiatæ Beatæ Mariæ Virginis Suthwell, per venerabiles viros magistrum Edwardum Basset Decretorum doctorem et magistrum Willelmum Dragley in legibus Baccalaureum, Canonicos Residentiarios in eadem, et continuata est eadem visitatio ad placitum et voluntatem dictorum canonicorum. Et suspensa est jurisdictio omnium et singulorum Prebendariorum dictæ ecclesiæ usque ad festum Trinitatis proximum sequentem.

Inhibition of jurisdiction of canons during chapter visitation.

Nos, capitulum ecclesiæ collegiatæ Beatæ Mariæ Virginis Suthwell, decernimus jurisdictionem omnium et singulorum confratrum nostrorum concanonicorum et prebendariorum dictæ ecclesiæ nostræ fore vacuam et suspensam Inhibentes ne se intromittant in aliquo jurisdictionem nostram concernente, quousque nos visitationem plene et complete executi fuerimus.

14 Aug. 1529. Dispute before chapter as to right of presentation to Blitheworth vicarage.

p. 303.—xiiii° mensis Augusti Anno Domini millesimo quingentesimo xxix° Dominus Jacobus Alsebrooke, per præsentationem Thomæ Bygge, petiit canonice institui in vicariam de Blitheworthe; et eodem die comparuit Dominus Georgius Vessy ad præsentationem Domini Willelmi Meryng, militis, patroni ejusdem vicariæ asserti; deinde diem assignaverunt eisdem Jacobo et Georgio ad inquirendum de jure patronatus, etc., diem Jovis proximum post datum presentium. In præsentia Alsebrooke allegat se habere testes aliquos senio gravatos, et ad ejus petitionem Domini commiserunt magistro Christophero Walker potestatem examinandi, jurandi, et admittendi eosdem, et ad certificandum die et loco prædictis. Et si altera pars defecerit in probatione, Domini intendunt procedere in contumacia, etc.

Commission to examine aged and sick witnesses and report to chapter.

Case adjourned for a fortnight on petition of parties.

Quo die adveniente, continuata est causa usque ad quindenam, Alsebrooke petente admissionem, et altera parte ulteriorem terminum etiam petente.

Alsbrooke undertakes to

Et eodem die Dominus Johannes Alsbrooke promisit fide media

A.D. 1529-34.

resign to the ordinary, *i.e.* the chapter, if right demand it.

ad resignandum vicariam ecclesiæ de Blytheworthe in manum ordinarii, si jus verioris patroni id expostulet.

10 Oct. 1532. W. Rawlande shirks choir; warned a first time.

p. 145.—Decimo die mensis Octobris Anno Domino millesimo d° xxxii° Dominus Willelmus Rawlande, quia non facit sectam chori, sed sæpissime se absentat, et communiter ab horis diurnis; primo fuit monitus ut melius observet sectam chori, sub pœna suspensionis ab officio et beneficio, trina monitione præcedente; et hæc pro monitione prima.

15 Dec. 1534. Rawlande, chauntry priest, suspected with Agnes Lylly.

p. 279.—Quintodecimo die mensis Decembris A.D. millesimo quingentesimo trigesimo quarto, coram magistro Edwardo Bassett, Decretorum Doctore, Domino Johanne Bull et Christophero Walker, Gardianis, et Edwardo Brereley Registratore, capitulum facientibus, comparuit personaliter Dominus Willelmus Rawlande, Cantarista, super crimine incontinentiæ cum quadam Agnete Lylly erga bonos et graves diffamatus: cui data fuit dies ad purgandum se canonice cum sua septima manu sui ordinis viz. dies Martis, vicesima secunda dies mensis Decembris instantis.

Tuesday, 22 December. Canonical purgation by six compurgators of his order:

Quo die adveniente comparuit dictus Dominus Willelmus Rawlande et purgavit se canonice coram præfato magistro Edwardo Bassett, Johanne Bull, et Christofero Walker, gardianis, et Edwardo Brereley Registratore, per suum juramentum corporale, cum Dominis Willelmo Babyngton, Johanne Umfrey, Roberto More, Roberto Baily, Willelmo Gynkersell, et Thoma Palmer, sibi compurgatoribus: cui quidem Willelmo idem capitulum concessit literas restitutionis bonæ famæ; et præterea idem capitulum injunxit præfato Domino Willelmo quod deinceps abstineat se a consortio et familiari collocutione præfatæ Agnetis sub pœna.

restored to good fame, but to absent himself from Agnes for the future.

22 Jan. 1534. Palmer, deacon of the church, suspended by the church wardens for contumacy.

p. 350.—Vicesimo secundo die mensis Januarii Anno Domini millesimo cccccmo trigesimo quarto Dominus Nicholaus Palmer Diaconus propter ipsius contumaciam manifestam que inobedientiam ab officio sui diaconatus prædicti per Dominos Johannem Bull et Christopherum Walker, Gardianos, suspensus fuit, non iterum admittendus quoadusque condignam egerit pœnitentiam.

4 Dec. 1535.

p. 156.—Quarto die mensis Decembris Anno Domini millesimo

A.D. 1534-7.

quingentesimo tricesimo quinto, Dominus Thomas Dune, Cantaristarum unus, coram Gardianis et actorum scriba, conventus propter non sectam chori, juxta suum corporale juramentum in hac parte præstitum, de qua fuit multitotiens monitus, promisit se emendaturum; et ad hoc, huic monitioni ex parte capituli sibi factæ et promissioni per se promissæ, nomen et cognomen subscripsit. Thomas Dune, a chauntry priest, shirks choir; ordered to give written undertaking of amendment; refuses, and departs contumacious.

Idem Dominus Thomas renuit sua nomen et cognomen subscribere, et contumax recessit.

p. 241.—Quarto decimo die mensis Augusti Anno Domini millesimo quingentesimo trigesimo septimo Dominus Johannes Baxter, Vicariorum unus, coram Capitulo conventus est de venatione aucupatione et a choro absentatione, convictus; primo fuit monitus ut ab utra et earum qualibet se deinceps absentaret, et huic monitoni se submisit eidem nomen et cognomen addendo et subscribendo. 14 Aug. 1537. Baxter, vicar choral, hunts, hawks and shirks choir; warned a first time; written undertaking to amend.

per me Johēm baxt^r.

Correctiones.

p. 184.—Vicesimo die mensis Novembris Anno Domini millesimo quingentesimo trigesimo septimo Dominus Henricus Gibbonson, Vicarius Choralis istius Ecclesiæ, suspectus de crimine incontinentiæ cum Alicia uxore Johannis Chambers, alias Saddeler, monitus fuit ut decetero abstineat se a consortio dictæ Aliciæ in omni loco, ecclesia et foro solummodo exceptis, nisi fuerit in præsentia duorum virorum bonæ conditionis et famæ honestæ; et hoc sub pœna juris et statutorum istius Ecclesiæ: et huic primæ monitioni dictus Dominus Henricus Gibbonson nomen et cognomen subscripsit die et anno supradictis. 20 Nov. 1537. Gibbonson suspect with Alice Chambers, alias Saddler; to abstain from company of Alice, church and market only excepted, unless in presence of two men of good estate and fame; signs the usual undertaking.

per me Henricū gybbōson.

Idem Henricus secundam habuit monitionem quam etiam accepit.

Vicesimo die mensis Novembris anno domini millesimo quingentesimo trigesimo octavo Dominus Robertus Collen, Vicarius choralis istius ecclesiæ, suspectus de crimine adulterii cum Agnete uxore Roberti Plats, peremptorie monitus fuit, sicut primitus fuit, 20 Nov. 1538. Robert Collen, vicar choral, suspect with Agnes Plats; warned as he

A.D. 1537-8.

had been before to abstain from her company on pain of deprivation: signs his name.

ut de cetero abstineat se a consortio dictæ Agnetis in omni loco (ecclesia et foro solummodo exceptis) sub pœna amotionis ab officio et beneficio; et secundæ monitioni dictus Dominus Robertus Collen nomen et cognomen subscripsit die et anno supradictis.

p me Robtum Collen.

20 Nov. 1538. Walton, vicar choral, suspect with Agnes Awmbry; warned; signs his name.

Vicesimo die mensis Novembris anno Domino millesimo quingentesimo trigesimo octavo Dominus Nicholaus Walton, Vicarius choralis istius ecclesiæ, suspectus de crimine adulterii cum Agnete uxore Roberti Awmbry, peremptorie monitus fuit, sicut primitus fuit, ut decetero abstineat se a consortio dictæ Agnetis in omni loco (ecclesia et foro solummodo exceptis) sub pœna amotionis ab officio et beneficio suis; et huic secundæ monitioni dictus Dominus Nicholaus Walton nomen et cognomen subscripsit die et anno supradictis, &c.

p me Dnm Nicholam Walton.

Plus in dorso de hiis.

Correctiones.

26 Aug. 1540. Gibbonson, vicar choral,

again suspect with Alice Chambers;

warned a third time,

signs his name.

p. 155.—Vicesimo sexto die mensis Augusti Anno Domini millesimo quingentesimo quadragesimo Dominus Henricus Gibbonson, Vicarius Choralis istius ecclesiæ, suspectus, ut supra, de incontinentia cum Alicia uxore Johannis Chambers, alias Saddeler, per hunc præsentem actum peremptorie et tertio monitus est, ut de cetero abstineat se a consortio ipsius Aliciæ (foro et ecclesia duntaxat exceptis) sub pœna privationis officii et beneficii juxta statutum inde factum quod sic incipit 'ceterum si per incontinentiam,' &c.: et huic tertiæ monitioni nomen et cognomen subscripsit, et eandem admisit et acceptam habuit die et anno suprascriptis.

p me Henricum Gybbonson.

26 Aug. 1540. Walton suspect again with Agnes Awmbry.

Vicesimo sexto die mensis Augusti Anno Domini millesimo quingentesimo quadragesimo Dominus Nicholaus Walton, Vicarius Choralis hujus ecclesiæ, suspectus, ut supra, de incontinentia cum Agnete uxore Roberti Awmbry, per hunc præsentem actum peremptorie et tertio monitus est, ut de cetero abstineat se a con-

A.D. 1542.

sortio ipsius Agnetis (foro et ecclesia duntaxat exceptis) sub pœna privationis officii et beneficii juxta statutum inde factum quod sic incipit 'ceterum si per incontinentiam,' etc. Et huic tertiæ monitioni suum nomen et cognomen subscripsit, et eandem admisit et acceptam habuit die et anno suprascriptis.

per me Nicolaũ Walton.

28 July, 1542. Collen, vicar choral, again suspect with Agnes Plats, ordered to bring three compurgators. Thrice warned, yet admitted her to his chamber, they being there alone together, as he confessed, but now denies and refuses to purge himself; cause continued to Monday next.

p. 186.—Dominus Robertus Collen, Vicarius Choralis istius ecclesiæ, habuit hunc vicesimum octavum diem mensis Julii Anno Domini millesimo quingentesimo quadragesimo secundo, ad purgandum se cum sua quarta manu sui ordinis, eo quod diffamatus est de incontinentia cum Agnete uxore Roberti Platts de Suthwell, a cujus quidem Agnetis consortio ut se abstineat primo, secundo, et tertio monitus fuit, et sibi etiam injunctum; contra quas quidem monitiones et injunctiones sibi, ut præmittitur, factas idem Dominus Robertus dictam Agnetem multitotiens in chameram suam introduxit, ibidem existentes soli, prout vere Dominus Robertus Collen coram Dominis Christofero Walkar, Gardiano, et Edwardo Brereley Registratore, confessus fuit, comparuit sed se purgare noluit: continuata est causa[a] ad diem lunæ proximum sequentem.

[a] It does not appear in this Register what became of Collen's case; and there is a blank of several years before the next Register, which begins in 1560, in Elizabeth's reign. The wonder is, indeed, that the blank does not begin earlier, as in August, 1540, the Archbishop of York, as head, the Chapter of Southwell, the individual Canons or Prebendaries, the Vicars Choral, and the Chauntry Priests, surrendered the church and their possessions, rights, and privileges to Henry VIII., and it was not till 1543 that it was re-established by Act of Parliament. In 1547 the collegiate church was again suppressed under the Chauntries Act of Edward VI., and though the Grammar School was restored by certificate of Edward VI.'s Endowed Schools Commission in 1548, the Church was not re-established till 1558, when, on a (probably collusive) information in the Exchequer by the Attorney-General against the chapter, it was held that the college had never been legally dissolved under the Chauntries Act. The decision was recited in an Inspeximus charter of Philip and Mary, 20 June, 1558, and the collegiate church was thus a second time re-established; but even as late as 1565 the chapter was still engaged in legal proceedings to recover its possessions.

The fact that these proceedings took place seems to show that the college was never actually dissolved from 1540-3: but was allowed to go on as before, pending its legal re-establishment.

Wills proved before the Chapter of Southwell. A.D. 1470—1541.

Testamentum Domini Willelmi Custance.

1 May, 1470. Will of William Custance, chaplain.

p. 114.—In Dei nomine Amen. Primo die mensis Maii Anno Domini millesimo cccc^mo^ septuagesimo, Ego Wilielmo Custance,[a] Capellanus, compos mentis et sanæ memoriæ condo testamentum meum in hunc modum. In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ et omnibus sanctis, corpusque meum sepeliendum in ecclesia Collegiata Beatæ Mariæ Suthwell. Item do et lego nomine principalis[b] mei, ut mos petit ecclesiasticus. Item

Bequest of soul to God, &c. Body to be buried in the church.

Bequest in name of principal as Ecclesi-

[a] Custance, or Custans, was chauntry priest, but, as he was appointed before the register opened, of what chauntry does not appear. He was warned in the visitation of 1475 to attend service better.

[b] The principal was, according to Lyndwood's Constitutiones (ed. Oxon. p. 196), the same as the mortuary, and was the "best beast" of the deceased. It was called "principal," because "dying persons used, and in some places still use, to bequeath their first or second-best beast, first, and before other legacies, to God and the church for the good of their souls." It arose from custom which the church through the church courts crystallised into law. In Edward I.'s statute "Circumspecte agatis" the Ecclesiastical courts were expressly recognised as the proper tribunal to try cases of mortuaries. They were an unpopular exaction. In 1305 a constitution of Archbishop Winchelsea directed the clergy "in taking of mortuaries to have God before their eyes," "considering mainly the poverty or want of him from whom it is exacted," says Lyndwood.

Whether Lyndwood is right in taking the principal to be the same as the mortuary seems doubtful. In Henry the Eighth's Mortuaries Act the mortuary is identified with "corse-presents," and principal does not seem to mean the first legacy, but the first or "best catell." Probably the church, in imitation of or as, lords of the manor, took the best beast as a kind of heriot for "the good of the soul." In 1367 Archbishop Langham told the clergy to take the second best beast, if some one else (*i.e.* lord of the manor) had a right to the best beast, if three or more beasts were left, but not to claim any if there were only two beasts. In this constitution the reason of the claim seems to be attributed to compensation for forgotten or withheld tithes. It would seem that at all events where there were no beasts the best "catell" in the sense of "chattle" was taken instead "in name of principal."

do et lego fraternitati vicariorum choralium ecclesiæ collegiatæ prædictæ, ut sim frater receptus inter eosdem, sex solidos octo denarios. Item do et lego fratribus meis cantarialibus decem solidos. Item do et lego Jacobo consobrino meo manenti in Skakelden in parochia de Hovenham sex solidos et octo denarios, vel valorem eorundem.

astical custom requires.
To the brotherhood of vicars choral to be accepted as a brother 6s. 8d.
To his brethren the chauntry priests 10s.
To his cousin James, living in Skakelden, in parish of Hovenham, 6s. 8d. or the equivalent.

Residuum vero omnium bonorum meorum non legatorum do et lego Willelmo Barthorp et Domino Thomæ Beylby, Capellanis, quos meos facio ordino et constituo executores, ut ipsi disponant et ordinent pro salute animæ meæ, prout eiis[a] melius prævideatur expedire. Hiis testibus Dominis Thoma Baxter, Laurentio Brokeschaw, Thoma Tykhyll, Capellanis, et multis aliis. Dat. die mense et Anno Domini supradictis.

Residue to Barthorp and Beylby, chaplains, executors, to dispose for health of his soul.
Witnesses, T. Baxter, L. Brokeschaw, T. Tykhyll, chaplains.

Probatum fuit præsens testamentum xiiij die mensis Julii coram capitulo Anno Domini m° cccc^mo octogesimo. Administratio omnium bonorum dicti defuncti commissa erat executoribus in dicto testamento nominatis in forma juris juratis. Acquietancia data erat de dato Anno Domini supradicti ultimo die mensis Novembris.

Probate 14 July, 1480.

Quittance of executors 30 November, 1480.

Probatio Testamentorum.

p. 216. xxii^do die mensis Octobris probatum erat testamentum Cristinæ Sainton[b] viduæ coram gardianis capituli, ratione tenementi in Estthorpe quondam Willelmi Ellys. Executores nominati ibidem Dominus Johannes Baddesworth et Agnes Lee et administratio eisdem commissa in forma juris juratis.

22 Oct. 1472.
Probate of will of Cristina Saynton, widow, in respect of tenement in Easthorpe.

Probatum erat testamentum Johannis Stirton ultimo die mensis Maii Anno Domini m° cccc^mo lxxiiij^to et administratio omnium bonorum dicti defuncti commissa erat Isabellæ Stirton uxori dicti

31 May, 1474.
Probate of will of John Stirton, his wife Isabella executrix.

[a] *Sic.*

[b] This seems to be earlier than the next entry, but it is a pity that no express date is given, as Cristina Saynton is a difficulty. She was certainly wrongly accused with Warsopp by mistake for Agnes Saynton in 1475, see p. 18, and probably in 147, with John Bull, see p. 35.

John Stirton renouncing probate.

defuncti, renunciante palam Johanne Stirton coexecutore dicti defuncti.

Same day. Probate of will of Johanna Gregson, widow, of Wheatley, John Gregson, executor.

Probatum erat testamentum Johannæ Gregson viduæ defunctæ, de Whetley dum vixerat, ultimo die mensis Maii Anno Domini m° cccc^mo lxxiiij^to. Commissa erat administratio omnium bonorum dicti defuncti Johanni Gregson executori dicti defuncti, in forma juris jurato.

Probationes Testamentorum Vicariorum.

28 Dec. 1475. Will of John Warsopp, vicar choral.[a]

p. 112.—*Testamentum Domini Johannis Warsopp.*

Greatly desiring to be dissolved from this world's misery and vale of tears, and to be with Christ, and considering that nothing is more certain than death, and nothing more uncertain than the hour of it, so that his mind is in manifold ways disturbed by the fear of death, for the praise of God and advantage of his soul, makes his will. Bequest of soul to Christ, who redeemed him by his cross and precious [soul], and the most blessed Virgin Mary, his mother, and all the citizens of Heaven, and his putrid body to be buried in the church near S. Peter's altar in the choir, with[c] his best beast, according to the custom of the country.

In Dei nomine Amen. Ego Johannes Warsopp, clericus, vicarius que choralis ecclesiæ collegiatæ Beatæ Mariæ Suthwell, ab hujus mundi miseria et lacrimarum valle dissolvi et cum Christo [esse] valde cupidus, compos mentis et sanæ memoriæ existens, in corde que et anima mea considerans quod nichil certius morte et nil incertius quam hora ejus, sic quod timor mortis animam meam multipliciter conturbat, quod ad Dei laudem animæ que utilitatem, die instante, videlicet, vicesimo octavo die mensis Decembris, Anno Domini millesimo cccc^mo septuagesimo quinto, ordino et constituo testamentum meum in hunc modem.

In primis lego animam meam salvatori nostro Ihesui Christo, qui me per crucem et preciosam suam[b] redemit, ac Beatissimæ Virginæ Mariæ matri meæ, et omnibus cæli civibus; corpus que meum putridum sepeliendum in Ecclesia Collegiata prædicta prope altare Sancti Petri infra chorum, cum meo optimo animali secundum patriæ consuetudinem. Item lego quinque libras ceræ comburendas circa corpus meum die sepulturæ meæ, et die septima, et iiii^or torches eisdem diebus circa dictum corpus meum comburendas,

[a] Of what Prebend Warsopp held the Vicar's stall does not appear. In spite of his pious exordium he was rather a bad character, was warned in 1470 (p. 5); suspended for misconduct with Agnes Saynton in 1473 (p. 18).

[b] *Sic.*

[c] *Sic;* but it does not mean that he was really buried with his best beast, but that he bequeaths it as a mortuary.

quorum residuum iisdem diebus non expenditum lego altaribus Sancti Johannis Baptistæ et Beatæ Mariæ extra chorum, et altera[a] duo torches capellæ Sancti Thomæ Martiris infra burgagium Suthwell ibidem expendenda. 5 lb. wax to be burned round his body at burial, and on 7th day and 4 torches. Remains of two torches to go to the altars of S. John Baptist, and B.V.M. outside choir, two other torches to go to chapel of S. Thomas the Martyr in the burgage of Southwell

Item lego vicariis choralibus dictæ Ecclesiæ Collegiatæ ut me in fraternitatem suam recipiant, et omnium suorum suffragiarum et orationum me participem faciant, pro diebus sepulturæ meæ et septimo die, xvi[s]. To vicars choral to make him partner in their prayers, 16s.

Item lego Capellanis Cantariarum ad exequias et missam meas existentibus eisdem diebus, cuilibet xii[d]. To chauntry chaplains present at obsequies and mass, 12d. each.

Item lego fabricæ ecclesiæ Beatæ Mariæ Suthwell xl[s]. Item lego Ecclesiæ de Whetley, cujus quondam fui Rector, vi[s]. viii[d]. Item lego quatuor quarteria frumenti in die sepulturæ meæ pauperibus distribuenda, et alia quatuor quarteria frumenti die septima similiter distribuenda inter pauperes. Item lego decem solidos distribuendos inter pauperrimos parochianos de Barnalby per supervisionem executorum meorum. Item lego ad emendationem viarum Suthwell, et specialiter apud le Barhend, xl[s]. To fabric 40s. To Whetley church, of which he was once Rector, 6s. 8d. 4 quarters of wheat to be distributed to poor at his burial, and same on 7th day. 10s. for poorest parishioners of Barnalby. For mending roads of Southwell, especially at Barhend, 40s.

Residuum vero omne bonorum meorum superius non legatorum do et lego Thomæ Urkyll, Roberto Dyson, Capellanis, (p. 113) et Henrico Eyton; quos ordino facio et constituo executores meos, ut ipsi, præ oculis Deum habentes, ea fideliter disponant pro salute animæ meæ, prout eiis melius videbitur expedire. Item ordino et constituo hujus mei testamenti supervisorem, Thomam Orston. In cujus fidem et testimonium huic præsenti testimonio meo sigillum meum apposui. Hiis testibus, Dominis Ricardo Rooper, Johanne Mery, Roberto Webster, et Willelmo Warsopp, laico. Dato apud Suthwell die et anno supradictis. Residue to executors, Urkyll, Dyson, and Eyton, to dispose for health of his soul with God before their eyes. Thomas Orston to be supervisor. Witnesses, Rooper, Mery, Webster, and W. Warsopp, layman.

Testamentum Domini Goldthorp, Vicarii Ecclesiæ Prebendalis de North Muskham.

p. 113.—In Dei nomine Amen. Anno Domini millesimo ccccmo lxxvito, primo die Maii, Ego Ricardus Goldthorp, Capellanus, 1 May, 1476. Will of Richard Goldthorp, chaplain, Vicar of North Muskham.

[a] *Sic.*

Bequest of soul; and body to be buried in S. Wilfrid's church, North Muskham, with best animal in name of principal.

compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum. In primis lego animam meam Deo omnipotenti, Beatæ Mariæ Virgini, et omnibus sanctis ejus, corpus que meum sepeliendum in ecclesia Sancti Wilfridi de North Muskham; cum meo optimo animali nomine principalis mei. Item lego duas libras ceræ ad comburendos circa corpus meum die sepulturæ meæ. Item lego ecclesiæ de Burton unum psalterium, et 1 surplesse, et unum librum "pars oculi."[a]

2 lb. wax to be burnt round body on day of burial.

To Burton church a psalter, a surplice, a book, "part of the eye."

To high altar of Burton 8d.

To S. Nicholas light there 8d.

To North Muskham church 6s. 8d. To Halom church 10s.

Residue to Godlay, Wortley, and Fotchott, chaplain, executors, for health of soul.

Item lego summo altari de Burton viii^{d}. Item lego luminari ecclesiæ Sancti Nicholai in eadem ecclesiæ viii^{d}. Item lego ecclesiæ de North Muskham vi^{s}. viii^{d}. Item lego ecclesiæ de Halom x^{s}. Residuum vero omnium bonorum meorum non legatorum do et lego Willelmo Godlay, Thomæ Wortlay, et Thomæ Fotchott, capellano, quos ordino et constituo executores meos ut disponant et ordinent pro salute animæ meæ prout melius videbitur expedire. Hiis testibus, Johanne Newton, Thoma Tyllyng, capellano, et Thoma Fotott capellano.

Newton, Tyllyng, chaplain and Fotott, witnesses.

Probate before Wardens in chapter, 25 March, 1479,

Probatum fuit præsens testamentum coram Domino Thoma Urkyll et Ricardo Rooper, Gardianis Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, capitulum publice facientibus in domo capitulari ejusdem, xx^{mo} quinto die mensis Martii Anno Domini m^{o} cccc^{mo} lxx^{mo} ix^{o}.

Fotott renouncing.

Commissa erat administratio dictorum bonorum defuncti infra jurisdictionem capituli existentium Willelmo Godley et Thomæ Wortlays executoribus prænominatis, renunciante palam et expresse dicto Thoma Fotott capellano.

Testamentum Thomæ Baxter, clerici.

21 May, 1482. Will of Thomas Baxter, chaplain of chauntry of S. John the Evangelist in

p. 217.—In Dei nomine Amen. Vicesimo primo die mensis Maii Anno Domini millesimo cccc^{mo} octogesimo secundo. Ego Thomas Baxter, capellanus cantariæ sancti Johannis Evangelistæ in

[a] See post in list of Southwell Parish Vicars' possessions "pars oculi sacerdotis."

ecclesia collegiata Beatæ Mariæ Suthwell, ac etiam pœnitentiarius Reverendissimi in Christo patris et domini Domini Thomæ Ebor. Archiepiscopi, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum. Southwell church, and penitentiary of the Right Reverend Lord Thomas Archbishop of York.

In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ, et omnibus sanctis ejus, corpusque meum sepeliendum in dicta ecclesia Beatæ Mariæ Suthwell juxta ymaginem Beatæ Mariæ, Sanctæ Mariæ, Dominæ graciæ. Item lego unam vaccam, quæ est in custodia Johannis Stafforth, loco et nomine mortuarii mei. Item lego fabricæ ecclesiæ supradictæ de Suthwell vi^{s} viii^{d}. Item lego xvi vicariis de Suthwell prædicta equaliter inter eos distribuendos vi^{s} viii^{d}. Item lego dictis fratribus meis capellanis cantariarum in ecclesia prædicta x^{s}. Item lego dictis fratribus meis capellanis cantariarum Thomæ Haxey unam murram argenteam et deauratam. Item lego duobus diaconis, utrique iiij^{s}. Item lego tribus clericis, cuilibet ij^{d}. Item lego duobus Thurribulariis, utrique ij^{d}. Item lego sex choristis ut unusquisque illorum habeat ij^{d}. Body to be buried near image of Blessed Mary, Saint Mary, Lady of Grace. A cow for mortuary. To fabric 6s. 8d. To 16 vicars choral 6s. 8d. To brethren Chauntry Chaplains 10s. to brethren of Haxey's chauntry a silver-gilt mazer bowl. To 2 deacons 4d. each, to 3 clerks 2d. each, 2 incense bearers 2d. each, 6 choristers 2d. each.

Item lego Agneti Parnell, filiæ fratris mei, unam mappam de Twyll. Item lego dictæ Agneti iij^{s} iiij^{d}. Item volo quod executores mei desponant inter pauperes v^{s}. Item volo quod executores ordinant et emant duas libras et dimidiam libram ceræ, operatæ in quinque cereos, et ut ipsi ardeant circa corpus et cimiterium meum quamdiu durare videntur, ad tempora consueta et usualia. To niece Agnes Parnell a twill table cloth. To poor 5s. 2½ lbs. of wax to be made into 5 candles, to burn round body at usual times.

Residuum vero omnium bonorum meorum non legatorum do et lego Laurentio Brokeshaw, et Roberto Layne, capellanis, quos ordino, facio, et constituo executores hujus mei testamenti, ut ipsi disponant pro salute animæ meæ prout ipsis videatur melius expedire. Hiis testibus, Thoma Schipton, Thoma Tykell, Roberto Penyrith, capellanis, et aliis. Dato die et anno supradictis. Residue to Brokeshaw and Layne, executors. Witnesses, T. Schipton, Tykell, Penyrith, chaplains, and others.

Testamentum Rectoris de Whetley.

p. 218.—In Dei nomine Amen. Quintodecimo die mensis Maii Anno Domini m° ccc^{mo} lxxxiii°. Ego Johannes Hobson, Rector 15 May, 1483. Will of John Hobson,

Rector of S. Helen's, South Wheatley.

ecclesiæ sanctæ Helenæ de Suth Whetley, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum.

Body to be buried in choir of South Wheatley.

In primis lego animam Deo omnipotenti, et Beatæ Mariæ, ac omnibus sanctis, corpus que meum sepeliendum in choró ecclesiæ prædictæ.

For mortuary, best animal. For fabric of S. Wheatley church, 40s. To a chaplain for a trental, 10s.

Item lego pro meo mortuario[a] meum optimum animal. Item lego fabricæ ecclesiæ prædictæ xl^{s}. Item lego cuidam capellano ad celebrandum unum trentale pro anima mea x^{s}. Item lego in cera comburenda circa corpus meum quatuor libras.

4 lb. of wax to be burnt round corpse. To fabric of Wakefield church, 6s. 8d. Residue to William, Robert, and Richard Hobson, executors, for health of soul. Witnesses, Wytton, Pule, Brown, chaplains.

Item lego fabricæ ecclesiæ de Wakfield vi^{s} viij^{d}.

Residuum vero omnium bonorum meorum superius non legatorum do et lego Willelmo Hobson, Roberto Hobson, et Ricardo Hobson, fratribus meis, ut ipsi ordinent et disponent pro salute animæ meæ quos facio et constituo meos executores per præsentes: hiis testibus, Johanne Wytton, Ricardo Pule, et Johanne Brown, capellanis. Dato die et anno supradictis.

Probationes testamentorum cantaristarum et aliorum.

22 Aug. 1485. Will of T. Gyles, chaplain of North Muskham.

p. 122.—In Dei nomine Amen. xxij^{do} die mensis Augusti Anno Domini millesimo cccc^{mo} lxxxv^{to}. Ego Thomas Gylys, capellanus de Northmuskham, compos mentis et sanæ memoriæ, condo testimonium meum in hunc modum. In primis lego animam meam Deo omnipotenti Beatæ Mariæ Virgini, corpus que meum sepeliendum in cancello sancti Wilfridi ecclesiæ parochialis de Northmuskham. Item lego meum optimum animal nomine principalis mei. Item lego iij libras ceræ comburendas circa corpus meum in die sepulturæ meæ. Item lego cuilibet sacerdoti ad exequias meas existenti iiij^{d}. Item lego ad renovationem canopæi dictæ ecclesiæ iij^{s} iiij^{d}. Item lego altari Beatæ Mariæ in eadem ecclesia ij^{s}. Item lego capellae de Holme xx^{d}. Item lego ecclesiæ de Southmuskham xij^{d}. Item lego ecclesiæ de Cromwell xij^{d}.

Body to be buried in chancel of S. Wilfrid's church, North Muskham. 3 lb. of wax to be burnt round body.

To every priest at burial 4d. To renovation of canopy of S. Wilfrid's 3s. 4d., to altar of B. V. M. there, 2s. to Holme chapel 20d. to South Muskham church 12d., to Cromwell church 12d.

[a] For mortuary, see note p. 96 on "principal."

Item lego patri meo vj^{s} viij^{d}. Item lego Roberto fratri meo iij^{s} iv^{d}. Item lego Johanni fratri meo iij^{s} iiij^{d}. To father 6s. 8d., to brothers Robert and John 3s. 4d. each.

Residuum vero omnium bonorum meorum non legatorum do et lego Willelmo fratri meo, capellano, et Thomæ Elott, quos ordino et constituo executores meos ut ipsi ordinent et disponant pro salute animæ meæ prout eiis melius videbitur expedire. Residue to brother William, chaplain, and T. Elott, executor, &c.

Dato die et anno supradictis: hiis testibus, Thoma Fotot, capellano, Thoma Tyllyng, vicario, Johanne Newton et multis aliis. Witnesses, Fotot, chaplain, Tyllyng, vicar, J. Newton, and many others.

Probatum fuit præsens testamentum xxvi^{to} die mensis Augusti anno Domini supradicto. Administratio vero bonorum infra jurisdictionem dicti capituli existentium commissa erat executoribus supradictis personaliter juratis &c. Probate 26 Aug. 1485.

Testamentum Domini Willelmi Grene, Vicarii de Rollston.

p. 123.—In Dei nomine Amen. Vicesimo die mensis Maii anno Domini millesimo cccc^{mo} lxxxvii^{mo}. Ego Willelmus Grene, vicarius de Rollston, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum. In primis do et lego animam meam Deo omnipotenti Beatæ Mariæ et omnibus sanctis, corpusque meum sepeliendum in choro ecclesiæ parochialis de Rollston coram imagine Beatæ Mariæ pietatis ibidem. Item lego nomine principalis mei quod justum est. Item lego fabricæ ecclesiæ de Rollston prædictæ xx^{s}. Item lego fabricæ ecclesiæ parochialis de Barnburgh xx^{s}. 20 May, 1487. Will of W. Grene, vicar of Rolleston. Body to be buried in choir of Rollston parish church before image of B. V. M. of pity. To fabric of same 20s. To fabric of Barnburgh church 20s.

Item lego Thomæ Wilson, filio meo xxxiij^{s} viii^{d}. Item lego Margaretæ Brightley, famulæ meæ xl^{s}. Item lego Aviciæ Feron, famulæ meæ xiii^{s} iiij^{d}. Item lego Ricardo Alcock famulo meo vj^{s} viij^{d}. Item lego cuilibet fiololo meo et fiolelæ[a] meis iiij^{d}. Item lego Johanni Sle et uxori suæ v marcas. Item lego Aliciæ filiæ eorum xiij^{s} iiij^{d}. Item lego Thomæ Smyth de Brerley vi^{s} viij^{d}. To son, T. Wilson, 33s. 8d. To Margaret Brightley, his servant, 40s. To Avicia Feron, servant, 13s. 4d. To Richard Alcock, servant, 6s. 8d. To each godson and daughter 4d. To J. Sle and wife 5 marks, to Alice their daughter 13s. 4d. To T. Smyth, of Brerley, 6s. 8d.

Residuum vero omnium bonorum superius non legatorum do et lego Thomæ Gurnell, et Roberto Dyson, quos ordino facio et con- Residue to Gurne and Dyson, vicars choral, executors.

[a] *Sic.*

stituo executores hujus mei testamenti, ut ipsi disponant pro salute animæ meæ prout eiis melius videbitur expedire. Hiis testibus, Willelmo Bull, Thoma Hefeld, ac aliis.

Witnesses, W. Bull, T. Hefeld, etc. Probate 27 July, 1487.

Probatum fuit præsens testamentum coram capitulo xxvii^mo^ die Julii. Administratio commissa fuit executoribus suprascriptis coram eiis in forma juris juratis.

20 April, 1486. Probate of will of John Mery, Vicar choral. Rooper and Penkith, vicars choral, executors.

p. 219. Probatum fuit testamentum Domini Johannis Mery, Vicarii Choralis Suthwell xx^mo^ die mensis Aprilis Anno Domini m° cccc^mo^ lxxxvi^to^ et administratio omnium bonorum dicti defuncti commissa fuit Dominis Ricardo Rooper, et Ricardo Penkith, Vicariis Choralibus dictæ ecclesiæ, in forma juris juratis.

Testamentum Johannis Brown Vicarii de Rampton.

12 Sept. 1489. Will of John Brown, Vicar of Rampton.

p. 115. In Dei nomine Amen. Duodecimo die mensis Septembris Anno Domini m° cccc^mo^ lxxix°: ego Johannes Brown, vicarius ecclesiæ de Rampton, bonæ et sanæ memoriæ, condo testamentum meum in hunc modum.

Soul to God, B. V. M Michael Archangel, body to be buried in sanctuary of All Saints Rampton.

In primus lego animam meam Deo omnipotenti ac beatissimæ Virgini, Michaeli archiangelo et omnibus sanctis, corpus meum sepeliendum infra sanctuarium ecclesiæ omnium sanctorum de Rampton prædicta.

For principal, according to custom of Rampton church. 2 books for same. Another book, on condition that the ecclesiastics of the church pay 20s. to his executors.

Item lego pro meo principali secundum consuetudinem istius ecclesiæ de Rampton.

Item lego duos libros ad usum ecclesiæ de Rampton. Item lego alium librum ad usum ecclesiæ prædictæ, sub tali conditione, viz., quod ecclesiastici ecclesiæ prædictæ solvant seu solvi faciant xx^s^ executoribus prædicti Johannis Brown.

To Robert Brown, son of W. Brown, of Rampton, and Elizabeth his wife, and the heirs of their bodies a messuage and lands in Rampton worth 13s. 4d. a year.

Item lego Roberto Brown, filio Willelmi Brown de Rampton, et Elizabeth uxori suæ, et heredibus eorum duorum legitime procreatis seu procreandis, unum messuagium ibidem jacens, cum aliis terris et pratis in campis et pratis de Rampton ad valorem xiii^s^ iv^d^ per annum.

Residue to W. Brown and wife Joan, executors, for health of soul.

Residuum vero omnium bonorum meorum superius non legatorum do et lego Willelmo Brown et Johannæ uxori suæ, quos condo meos executores, ut illi ordinent et disponant pro salute animæ

mcæ ; hiis testibus Ricardo Harthyll presbytero, Roberto Cotom de Rampton, et Johanne Wright seniore. Dato die et anno supradictis.

Witnesses, Richard Harthyll, priest, R. Cotom of Rampton, and J. Wright, senr.

Probatum est præsens testamentum iiij^to die mensis[a] Anno Domini m°cccc^mo lxxxx°; et administratio commissa erat dicto Willelmo Brown, executori nominato, coram nobis de fideliter administrando in forma juris jurato, altera executrice dicti defuncti superius nominata ab hac luce subtracta.

Probate 4 1490, to W. Brown, the executrix having been taken from this light.

Testamentum Domini Nicholai Knolles, Capellani dudum Cantarialis.

p. 124. — In Dei nomine Amen. Quartodecimo die mensis Augusti Anno Domini m°cccc^mo lxxxx° Ego Nicholaus Knoll, compos mentis ac sanæ memoriæ, condo testamentum meum in hunc modum.

14 Aug. 1490. Will of Nicholas Knoll, chauntry priest.

In primis lego animam meam Deo omnipotenti Beatæ Mariæ et omnibus sanctis ejus; corpusque meum sepeliendum in ecclesia collegiata Beatæ Mariæ Suthwell, juxta capellam Sancti Johannis Evangelistæ, viz. in Northyle. Item lego nomine mortuarii mei hoc quod jus requirit. Item lego Magistro Willelmo Talbot xx^d cum uno superpelicio optimo. Item lego cuilibet Vicariorum choralium xij^d. Item lego cuilibet Presbiterorum Cantarialium xij^d. Item lego Isabellæ Lokay vj^s viij^d cum uno suppellecto albo et pillow de Bustiano, cum una toga viridis coloris cum uno capicio viridi. Item lego prædictæ Isabellæ j mattress. Item lego operibus Beatæ Mariæ ad magnum campanile ecclesiæ prædictæ vj^s viij^d.

Body to be buried in Southwell church, near chapel of S. John Evangelist, in the North aisle.

To Master W. Talbot (canon residentiary), 20d. and a best surplice.

To each vicar choral and chauntry priest 12d.

To Isabel Lokay 6s. 8d with a white coverlet and pillow of bustian, a gown and hood of green, and a mattress.

Item lego Henrico Knoll filio Rogeri Knoll ij^s. Item lego prædicto Henrico unam togam talarem[b] de Mustre villers[c] cum ij

To Blessed Mary's works for the great belfry 6s. 8d.

To H. Knoll, son of R. Knoll, 2s., a long gown of Muster villers with 2 doublets.

[a] The name of the month is omitted in the original.

[b] Toga talaris is said to mean a gown reaching to the ankles, "tali."

[c] It is doubtful whether muster villers is the name of a stuff or a colour. In Anstey's *Mun. Acad.* p. 604, in will of Mr. Robert Hoskyn, 27 Jan. 1450, is a bequest of "togam penulatam cum bevere, coloris de musterdevillis." In another

dubletts. Item lego Johanni Knoll j suppellectile viridis coloris, cum alio albi coloris, et ij best bolsters, et ij paria linthiaminum. Item lego prædicto Johanni Knoll unam zonam argenteam rubei coloris cum uno pare knyff.[a] Item lego dicto Johanni Knoll j furr de Bevers. Item lego dicto Johanni unam togam de Ruseto. Item lego Domino Roberto Dyson unam togam penulatam de violett.

To J. Knoll a green coverlet, another white, and 2 best bolsters, and 2 pairs of sheets, a red silver belt with a pair of knives, a beaver fur, a russet gown.

To Dyson a fur lined violet gown.

Residue to Dyson and J. Knoll, executors. Witnesses, R. Penreth, R. Stockley, chaplains, and others.

Residuum vero bonorum meorum superius non legatorum do et lego prædicto Roberto Dyson et Johanni Knoll, quos ordino et constituo meos fideles executores, ut ipsi disponant pro salute animæ meæ prout melius videbitur expedire. Dato die et anno supradictis. Hiis testibus: Roberto Penreth, Roberto Stokley, capellanis, cum aliis.

Probate 18th Sept. 1490.

Probatum fuit præsens testamentum coram Magistro W. Talbot, Decretorum Doctore, Canonico Residentiario, xviij Septembris anno Domini supradicto, et administratio commissa fuit executoribus in dicto testamento nominatis, in forma juris juratis.

Testamentum Domini Ricardi Worsley, Capellani Cantarialis.

20 Jan. 1490. Will of Richard Worsley, chauntry chaplain of one of the 2 chauntries of Lord Lawrence Bothe, late Archbishop of York, lately founded in Southwell church.

p. 125.—In Dei nomine Amen. Vicesimo die mensis Januarii Anno Domini m°cccc^mo^lxxxx°. Ego Ricardus Worsley, Capellanus Cantarialis unius duarum Cantariarum Domini Laurentii Bothe nuper Eboraci Archiepiscopi, in ecclesia collegiata Beatæ Mariæ Suthwell noviter fundatarum, sanus mente animo et corpore, mortis periculum imminere cernens, condo testamentum meum in hunc modum. In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ ac omnibus sanctis; corpusque meum sepeliendum in ecclesia collegiata prædicta, viz. in medio capellæ Sancti Laurencii et capellæ Sanctæ Margaretæ. Item lego nomine mortuarii mei

Body to be buried in the church, between the chapel of S. Lawrence and chapel of S. Margaret.

will, p. 560, "meam togam novam de musterdevelys." In will of Edmund Hunt, of Nottingham, 4 Sept. 1488, Surtees Society, *Test. Eber.* iv., p. 34, "a muster-devilows gown furred with black lawe throughout." Buck's Drapers' Dictionary seems to incline to its being the name of a stuff derived from a place in France. Rock and Maskell mention "a cloth made in France at a town called Mustrevilliers," *Textile Fabrics*, p. 74. It is mentioned twice in the Paston Letters (Nos. 107, 402, ed. Ramsay).

[a] Cf. Anstey, *Munim. Acad.* administration to Lasbrowe, of Vine Hall, 24 Nov 1455, "unum par cultellorum."

hoc quod jus requirit. Item lego xv^cim [a] Vicariis choralibus pro mea fraternitate, iij^s iiij^d, quia pauper sum in pecuniis. Item lego eisdem sexdecim [a] vicariis interessentibus exequiis et missæ die sepulturæ meæ iiij^d, summa v^s iiij^d. Item lego xi^cim fratribus meis v^s vj^d. Item lego Vicario parochiæ ejusdem vj^d.

To 15 vicars choral for my brotherhood 3s. 4d. because I am poor in moneys. To the same 16 vicars present at my obsequies and mass on day of my burial 4d. in all 5s. 4d. To my 11 brethren 5s. 6d.

Item lego cuilibet sacerdoti infra ecclesiam existenti extra habitum iiij^d.

To the parish vicar 6d

Item lego duobus diaconis vj^d. Item lego tribus clericis vj^d. Item lego duobus thuribulariis iij^d. Item lego sex choristis ix^d. Item volo quod, si Magister Johannes Barnby et Magister Willelmus Talbot interfuerint exequiis meis et missæ, habeant xx^d. Item lego pro campanis et pane et serviciis [b] pro choro, et pulsantibus, tam infra ecclesiam quam extra, secundum discretionem executorum meorum. Item lego pro pane distribuendo inter pauperes die sepulturæ meæ, quoad opus fuerit secundum multitudinem populorum.

To each priest in the church outside the habit 4d. To the 2 deacons 6d. To the 3 clerks 6d. To the 2 incense bearers 3d. To the 6 choristers 9d. To Barnby and Talbot, residentiaries, if present at my exequies and mass, 20d. For bells, bread, and beer for choir and ringers, as well inside as outside the church, at the discretion of my executors.

Item volo quod in octavo die quilibet sacerdos in ecclesia extra habitum habeat ij^d. Item volo, quod in prædicto octavo die, mei fratres cantariales dicant exequias mortuorum pro anima mea, per binos et binos, cum missa in crastino, habeant iij^s. iiij^d. Item volo quod vicarius parochialis ejusdem dicat exequias, et missam de requiem in crastino, et habeat iiij^d. Item lego eidem vicario pro recitatione nominis mei dominicaliter per tres annos xij^d.

For bread among the poor on my burial day as much as may be necessary. On 8th day to every priest in the church outside habit 2d. Chauntry priests saying office of the dead with morrow mass, two and two, to have 3s. 4d. Parish vicar to say office and mass of Requiem on the morrow and have 4d. and for recital of my name every Sunday for 3 years 12d.

Item lego eidem vicario ut specialiter oret pro anima mea xij^d. Item volo quod quinque libræ ceræ cremantur super sepulcrum meum in diebus festivalibus quamdiu duraverint In honorem quinque vulnerum [c] domini nostri Jesu Christi et quinque gaudiorum Beatæ Mariæ Virginis.

To same vicar to pray specially for my soul 12d.

Item lego Priori de Bevale [d] et fratribus suis xx^s. pro duobus trentalibus missarum, celebrantibus specialiter pro anima mea.

[a] *Sic.*

[b] "Serviciis" appears to be for "cervisiis."

[c] The five wounds appear to have been a favourite symbol, particularly at this time. They were adopted as the ensign of the anti-reformers in the Pilgrimage of Grace and Aske's rebellion. The five joys of the Virgin were the Annunciation, Birth of Christ, Gifts of the three Kings, Resurrection of Christ, and Assumption.

[d] Bevale or Beauvale, "De Pulcra valle in parco de Gresseley, Notts" (Dugdale, vi. 11), was a Carthusian house of a prior and twelve monks.

5 lb. of wax to be burnt over my grave on Fast days as long as they last in honour of 5 wounds of Christ and 5 joys of B. V. M.

Item quod quilibet monachus capiat in omni missa illam orationem, "Inclina Domine aurem tuam" pro animabus patris mei Johannis et matris meæ Margaretæ et puerorum suorum defunctorum.

To Prior of Bevalle and his brethren xx^{s}.

Item volo et deprecor quod quilibet monachus habeat pro omni missa ij^{d}, trentali durante, ut specialius oret pro anima mea.

for 2 trentals of masses for my soul, each monk to say in every mass the prayer "Incline thine ear,"

Item volo quod prædicti prior et fratres, si celebrent illam missam de quinque vulneribus Jesu Christi, se humiliarent quinquies pro anima mea specialiter, et quinquies pro anima patris mei, et quinquies pro anima matris meæ, cum hac oratione "Inclina" pro pueris suis, et habeant prior et fratres sui, pro omni missa, ij^{d}.; summa ij^{s}. viij^{d}.

for the souls of father and mother and their dead sons, for each mass 2d.

The said friar and brethren, if they celebrate the mass of the 5 wounds, to prostrate themselves 5 times for my soul, 5 times for my father's soul, 5 times for my mother's, and to have 2d. each a mass, or 2s. 8d. in all.

Item lego Roberto, fratri meo, iij^{s} iiij^{d}. Item lego Laurentio, fratri meo, v^{s}. Item lego Emmæ, sorori meæ, iij^{s} iiij^{d}. Item lego Margaretæ, uxori Willelmi Hempsell, meum pileum secundarium.

Item lego Ricardi More de Westhorp, filio meo, xij^{d}.

Money legacies to brothers and sister.

To Margaret, wife of W. Hempsell, my second-best hat.

Item lego Roberto Carucato de Halom filio meo ij^{d}. Item lego Domino Petro Burton, sodali meo, mantellum meum hibernicum. Item lego Domino Roberto Pentreth libellum meum, cum Placebo, Dirige, commendatione, et vij psalmis pœnitentialibus. Item lego Rogero Batemanson alium libellum cum placebo dirige. Item lego successori meo in cantaria mea lectum meum et mensam ad caput lecti[a] positam, sed nullam vestem lineam aut lineam. Item lego Elenæ, sorori meæ, si vitam habeat, iij^{s} iiij^{d}. Item lego Johannæ, sorori meæ, si vitam habeat, v^{s} viij^{d}. Item lego Aliciæ, sorori meæ, iij^{s} iiij^{d}.

To Robert Carucate, my [god]son, 2d.

To companion Burton my Irish cloak.

To R. Pentreth my little book, with Placebo "Dirige" commendations, and 7 penitential Psalms.

To R. Batemanson another book with "Placebo Dirige."

To my successor in chauntry, bed and table at the bed head, but no linen or woollen covering.

Executores hujus testamenti ordino facio et constituo Dominos Thomam Byelby et Robertum Layn ut disponant residuum bono-

To 2 sisters, if they are alive, 3s. 4d.

Residue to Byelby and Layn, executors.

[a] Cf. Chaucer's Oxford student, who

"Wouldе liever han *at his bed's head*
A twenty books clothed in black and red
Of Aristotle and his philosophy," than any lighter amusements.

rum meorum, superius non legatorum, pro salute animæ meæ prout eis melius videbitur expedire.

In cujus rei testimonium, præsentibus sigillum meum apposui, hiis testibus, Dominis Thoma Tykhyll, Roberto Stokley, Johanne Abbotson et Johanna Wad, cum multis aliis. Datis die mense et anno supradicto.

Witnesses, Tykhyll, Stokley, Abbotson, and Johanna Wad, and many others.

Probatum fuit præsens testamentum coram nobis Capitulo Suthwell xj Februarii Anno Domini m°.cccc^mo^lxxxx°; et commissa fuit administratio testamenti dicti defuncti, omnium bonorum infra jurisdictionem capitulo existentium, executoribus in eodem testamenta nominatis, in forma juris juratis.

Probate 11 Feb. 1490, and administration of goods within chapter's jurisdiction, granted.

Testamentum Ricardi Reds.

p. 218. In Dei nomine Amen. Septimo die mensis Decembris Anno Domini m°.cccc°. nonagesimo primo Ego Ricardus Reds de Suthwell, compos mentis et in bona memoria existens, condo testamentum meum in hunc modum.

7 Dec. 1491. Will of Richard Reds, of Southwell.

In primis lego animam meam Deo omnipotenti, Beatæ Mariæ Virgini, et omnibus sanctis; corpusque meum sepeliendum in cimiterio ecclesiæ Beatæ Mariæ Suthwell.

Body to be buried in Southwell churchyard.

Item lego meum optimum animal nomine principalis mei. Item lego altari Beatæ Mariæ Virginis pro decimis et oblationibus oblitis xij^d^. Item lego domino Vicario parochiali xx^d^.

To altar of B. V. M. for forgotten tithes 12d. To parish vicar 20d.

Item lego Aliciæ filiæ meæ in maritagium suum, valorem xij marcarum, tam argento quam in aliis rebus.

To daughter Alice, for marriage portion, value of 12 marks in silver or goods.

Residuum vero bonorum meorum non legatorum neque datorum do et lego Margaretæ, uxori meæ, quam constituo et ordino executricem meam, ut ipsa Deum præ oculis habens disponat et ordinet pro salute animæ meæ, prout ipsi melius videatur expedire. Hiis testibus: Domino Ricardo Roper, Vicario parochiali, Willelmo Reds, Thoma Banys, cum aliis. Dato die et anno supradictis.

Residue to wife Margaret, sole executrix, for health of soul. Witnesses, Roper, parish vicar, W. Reds, T. Banys.

Testamentum Georgii Ratcliffe, nuper de Suthwell.

2 Dec. 1498. Will of George Ratcliffe, late of Southwell.

p. 127. In Dei nomine Amen. 2° die mensis Decembris Anno Domini m°.cccc°.nonagesimo octavo Ego Georgius Ratclyffe de Suthwell, infirmus corpore sed sanus mente, in bona memoria existens, condo testamentum meum in hunc modum.

Body to be buried in church near the font.

In primis lego animam meam omnipotenti Deo, Beatæ Mariæ et omnibus sanctis, corpusque meum sepeliendum in Ecclesia Beatæ Mariæ Suthwell juxta fontem.

Wax to be burnt round body at discretion of executrix. To choir vicars for brotherhood 7s. To fabric for burial fee 6s. 8d.

Item lego nomine mortuarii mei meum optimum animal. Item lego in cera comburenda circa corpus meum in die sepulturæ meæ secundum discretionem executricis meæ. Item lego Vicariis chori pro fraternitate mea, vij^{s}. Item lego fabricæ ecclesiæ pro sepultura mea vj^{s}. viij^{d}.

Residue to Marcia, his wife, sole executrix.

Residuum vero omnium bonorum meorum non legatorum neque datorum do et lego Marciæ, uxori meæ, quam constituo et facio executricem meam, ut ipsa præ oculis Dominum habens ordinet et disponat pro salute animæ meæ, prout sibi melius videbitur expedire. Dato die et anno supradictis.

Probate 26 July, 1499.

Probatum fuit hoc præsens testamentum xxvj° die mensis Julii Anno Domini 1499°. Et administratio commissa fuit executrici in testimento nominatæ, in forma juris juratæ, &c.

Testamentum Domini Ricardi Roper, Vicarii Parochialis Suthwell.

20 July, 1499. Will of Richard Roper, parish vicar of Southwell, at altar of St. Vincent the Martyr.

p. 127. In Dei nomine Amen. xx° die mensis Junii Anno Domini 1499° Ego, Ricardus Roper, Vicarius parochialis Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell ad altare Sancti Vincentii Martiris, in bona memoria existens sed infirmus corpore, condo testamentum meum in hunc modum.

Body to be buried before S. Vincent's altar, my best manual instead of a principal.

In primis lego animam meam Deo omnipotenti, Beatæ Mariæ Virgini et omnibus sanctis, corpusque meum sepeliendum coram

altari Sancti Vincentii infra ecclesiam antedictam. Item lego manuale [a] optimum, ut mos est, pro nomine principalis mei.

Item lego pro cera comburenda circa corpus meum, in die sepulturæ meæ, et in die septimo, secundum dispositionem executorum meorum. Item lego fabricæ magni altaris xij[d]. Item lego fabricæ magni campanilis, secundum promissionem quam promisi magistro meo magistro Willelmo Talbot x[s]. To fabric of great altar 12d., of great belfry, according to my promise to Master W. Talbot, 10s,

Item lego cuilibet vicariorum choralium, pro exequiis et missa in die sepulturæ meæ, et die septimo, xij[d]. To each vicar choral for obsequies and mass at burial, and on 7th day, 12d.

Item lego cuilibet capellano cantariarum, pro primo die et septimo, viii[d]. Item lego cuilibet diaconorum vj[d]. To each chauntry chaplain 8d. To each deacon 6d.

Item lego cuilibet clericorum, thuribulariorum, et choristarum iiij[d]. To each clerk, incense bearer, and chorister, 4d.

Residuum vero omnium bonorum meorum non legatorum neque datorum do et lego Dominis Roberto Dyson et Ricardo Penkith, quos constituo et facio executores meos, ut ipsi disponant pro salute animæ meæ, prout ipsis melius videatur expedire. Hiis testibus: Dominis Ricardo Smyth, Johanni Hyll, et Johanne Wryght, cum aliis. Dato die et anno supradictis. Residue to Dyson and Penkith, executors. Witnesses Smyth, Hyll, Wryght, and others.

Probatum fuit præsens testamentum xxvj° die mensis Julii Anno Domini supradicto. Et administratio vero omnium bonorum infra jurisdictionem capituli existentium commissa erat executoribus supradictis, personaliter in forma juris juratis, &c. Probate 26 July, 1499.

Testamentum Roberti Jaksone de Dunham.

p. 220. In Dei nomine Amen. Vicesimo nono die mensis Junii, Anno Domini 1499° Ego Robertus Jakeson de Dunham, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum. 29 June, 1499. Will of Robert Jackson, of Dunham.

In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ et omnibus sanctis ejus, corpusque meum ad sepeliendum in ecclesia parochiali Apostolorum Petri et Pauli de Dunham super Trent. Body to be buried in parish church of Apostles Peter and Paul, Dunham-on-Trent.

[a] It is written "man." The best book is the best chattel of the priest, taking the place of the best beast: unless indeed it be not merely for anim[al]

3 lb. wax. 30 masses to be celebrated for soul, viz. a trental.

Item lego nomine mortuarii mei meum optimum animal. Item lego fabricæ ecclesiæ villæ prædictæ xij[d]. Item lego ut comburantur circa corpus meum die sepulturæ meæ tres libras ceræ. Item ordino ut celebrentur triginta missæ pro salute animæ meæ, viz unum trentale.

To daughter Alice 10 marks. To little Elizabeth Buthe 40s. To Stoll's 3 boys 3 ewes. To all boys to whom I was godfather a lamb each. To priest, clerk, and poor at burial, xx s. Residue, after payment of debts, to wife Helen and son John, executors.

Item lego Aliciæ, filiæ meæ, x marcas. Item lego parvulæ Elizabeth Buthe, filiæ Edwardi Buthe, xl[s]. Item lego tribus pueris Thomæ Stoll, tres oves matrices. Item lego omnibus pueris, quibus fui compater, singulis eorum per se, unam agnellam.

Item lego ut distribuatur in die sepulturæ meæ xx[s]. presbitero, clericis, et pauperibus.

Residuumque omnium bonorum meorum non legatorum, debitis meis debite solutis, do et lego Helenæ, uxori meæ, et Willelmo Jakeson, filio meo, quos facio et ordino executores hujus testamenti, ut ipsi disponant pro salute animæ meæ, prout eis melius videbitur supradictis. Hiis testibus: Domino Willelmo Wartyr, Vicario de Dunham, Thoma Byllyale de Markham Majore, Johanne Baldyn, et Johanne Haneson de Dunham, et aliis.

Witnesses, Wartyr, vicar of Dunham, T. Byllyale, of Great Markham, J. Baldyn, and J. Haneson, of Dunham, and others.

30 June, 1499. Hyll and Kyrke, vicars choral, executors of goods of T. Orston, promise to exhibit a true inventory next Saturday.

p. 219. Ultimo die mensis Junii Anno Domini m°.cccc^mo.nonagesimo nono Dominus Johannes Hyll et Dominus Johannes Kyrke, vicarii chorales Suthwell et executores bonorum Thomæ Orston, promiserunt et fidem dederunt capitulo ecclesiæ Suthwell, in domo capitulari, quod quantum in eis erat, verum inventarium eidem capitulo adhiberent et demonstrarent, de omnibus bonis eidem Thomæ prædicto pertinentibus, proximo die Sabbati tunc sequente.

19 July, 1499. Grant of administration of goods of T. Orston, late of Southwell, intestate, to Gervase Clyfton, Kn[t], and Master T. Orston, Bachelor in Decrees.

Capitulum Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell Dilectis nobis in Christo Gervasio Clyfton militi et Magistro Thomæ Orston[a] in decretis Baccalaurio salutem. De vestris fidelitate et industria quam plurimum confidentes, vos administratores in bonis Thomæ Orston nuper de Suthwell, ab intestato defuncti, ordinamus, præcipi-

[a] A T. Orston was executor to the will of Sir R. Clifton, father of Sir G. Clifton, 1 April, 1470, S. S. *Test. Ebor.* iv, p. 31.

mus, et deputamus per præsentes, vos, in virtute juramenti vestri coram nobis in hac parte corporaliter præstiti, firmiter onerantes, quatenus verum inventarium in bonis dicti defuncti conficiatis, et in eisdem fideliter ministretis; debitaque ejusdem quatenus suppetant facultates, facta, si oporteat, defalcatione legitima in hac parte requisita, portionabiliter persolvatis; ulteriusque exequamini quæ in hoc casu fuerint exequenda. Itaque de administratione vera, si possitis, nobis fideliter respondere cum super hoc fueritis requisiti. Datis apud Suthwell in domo nostra capitulari, sub sigillo nostro communi ad causas, xix° die mensis Julii Anno Domini m°.cccc^mo nonagesimo nono.

Testamentum Thomæ Belfin de Calverton.

p. 220.—In Dei nomine Amen. Decimo die mensis Octobris Anno Domini m°cccc^mo nonagesimo nono. Ego Thomas Belfyn de Calverton condo testamentum meum in hunc modum. 10 Oct. 1499. Will of T. Belfin of Calverton.

In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ Virgini, et omnibus sanctis ejus, corpusque meum sepeliendum in ecclesia Sancti Wilfridi de Calverton prædicta. Body to be buried in S. Wilfrid's, Calverton.

Item lego meum optimum animal nomine principalis mei.

Item lego duas libras ceræ ad ardendum circa corpus meum in die sepulturæ, et in die septimo. 2 lb. of wax.

Item lego fabricæ campanilis ejusdem ecclesiæ xx^s. To fabric of belfry 20s.

Item lego fabricæ crucis de le ston in parte occidentali villæ de Calverton vj^s. viij^d. To fabric of cross of stone in the west part of Calverton 6s. 8d.

Item lego Thomæ, servienti, meo 2as juvencas. To Thomas, a servant 2 heifers, 2 ewes.

Item lego Thomæ 2as oves matrices. To sons a ewe apiece

Item lego cuilibet confiliorum meorum unam ovem matricem. For a trental in Calverton church 10s.

Item lego pro uno trentali celebrando pro me et benefactoribus meis in ecclesia de Calverton x^s. To S. Wilfred's image 12d.

Item lego imagini Sancti Wilfridi xii^d. To bridge by the gate at entrance of north field of Calverton 6s. 8d.

Item lego fabricæ pontis, juxta le yate intrantem campum borialem ejusdem villæ, vj^s. viij^d.

Item lego Johannæ Goldsmyth, meæ servienti, unam ovem

To Jane Goldsmyth, servant, a ewe. To T. Bullur, living at the vicar's, a ewe. To the vicar for forgotten tithes &c. 20 d. To cousin W. Warsopp 6s. 8d. To daughter Jane and her son 20 sheep. For making a roodloft in Calverton church 13s. 4d. For 2 torches 13s. 4d. To cousin Grandon best gown. To T. Hayward a tunic and whitey gown. To wife Jane all lands and tenements for her life, and after her death to daughter Jane in fee simple. Residue, debts paid, to wife Jane, executrix. Supervisors, H. Odessell. T. Holyngworth. Witnesses, Lamley, Fychet, Wylkynson, and others.

matricem. Item lego Thomæ Bullur manenti cum vicario unam ovem matricem. Item lego vicario ecclesiæ, pro decimis oblitis et aliis, xx^{d}. Item lego Willelmo Warsopp, cognato meo, vj^{s}. viiij^{d}.

Item lego Johannæ, filiæ meæ, et puero suo, insimul xx oves. Item lego facturæ unius rodelofte in ecclesia de Calverton xiij^{s}. iiiij^{d}.

Item lego ad emendum 2as torchys xiij^{s}. iiij^{d}.

Item lego Thomæ Grandon cognato meo meam optimam togam. Item lego Thomæ Hayward meam tunicam et elbidam [a] togam.

Item do ex lego Johannæ uxori meæ omnia terras et tenementa mea quæ habeo in villa et campis de Calverton et extra, durante vita sua: et post decessum ipsius Johannæ volo quod remaneant Johannæ, filiæ ejusdem Johannæ, heredibus et assignatis suis, &c.

Residuum vero omnium bonorum meorum nondum legatorum, debitis meis solutis, do et lego Johannæ, uxori meæ, quam facio executricem hujus testamenti, ut ipsa disponat pro anima mea prout ei melius videbitur expedire.

Insuper facio et constituo Henricum Odessell et Thomam Holyngworth supervisores hujus testamenti. Hiis testibus: Thoma Lamley, Willelmo Fychet, Edmundo Wylkynson et aliis. Dato ut supra.

4 April 1503. Probate of will of W. Keell, vicar choral, Hyll, Rochell, vicars choral, Bylbye, cantarist, executors.

Probatum fuit testamentum Domini Willelmi Keell, Vicarii Choralis Suthwell, iiij^{to} die mensis Aprilis anno Domini supradicto, commissa que erat administratio omnium bonorum dicto defuncto pertinentium Dominis Johanni Hyll et Roberto Rochell, vicariis choralibus ibidem, et Thomæ Bylbye cantaristæ ejusdem ecclesiæ, in forma juris juratis, etc.

30 April, 1503. Probate of will of George Nicholson, of Mylnethorpe, in parish of Northwell, wife Katherine, executrix.

p. 221.—In Dei nomine Amen. Penultimo die mensis Aprilis Anno Domini millesimo quingentesimo tertio, Probatum fuit testamentum Georgii Nycholson de Mylnethorpe in parochia de Northwell, et administratio omnium bonorum dicti defuncti commissa fuit Katerinæ, uxori ipsius, et executrici in eodem testamento nominatæ, in forma juris juratæ, etc.

[a] What this means I cannot discover. Is it for albidam, *i.e.* white, or whitish?

Probatum fuit testamentum Ricardi Knoll xxvi^to die mensis Maii, anno Domini supradicto, commissaque erat administratio omnium bonorum dicto defuncto pertinentium, Johanni Knoll filio ejus, in forma juris, per Raulandum Dygbye deputatum ejus, jurato, etc.

26 May, 1503. Probate of will of Richard Knoll, John Knoll, executor; sworn by deputy Roland Dygbye.

Robert Batemanson[a] *of Suthwe'll.*

p. 128.—In the name of God Amen. I Robert Batemanson the xxiii^ti day of June the iiii^th yere of the regne of our soveraigne lorde Kyng Henry the viii^th havyng my hole & perfyte mynde and goode remembraunce by goode deliberacion ordeigne & make my testament & last wyll in maner & forme foloyng.

23 June, 1512. Will of Robert Batemanson, of Southwell.

Furst I bequeth my saule to almighty god, our blessed lady, & all the company of heven; and my body to be buryed in the church of Suthwell in my lorde William Bothe's quer, a little byneth my lorde Laurence[b] tumbe, beside the stall there.

Body to be buried in Abp. W. Booth's choir, beneath Abp. L. Booth's tomb by the stall.

Item I bequeth my best horse for my principall. And also I wyll that at the howre of my passyng the grettist bell in the church be rongen the space of an owre, and at my dirige anoder owre and all the offeryng tyme, and also at my buriall a peeyle with all the bells. Also I will that a preist syng at the alter afor our lady of grace for the saule of my lorde Laurence, my saule, my wife saule, my fader & moder & all cristen saules, for time of ij yers next after my deth, havyng aather yere, vij marke. And I will that

Best horse for principal. Great bell to be rung an hour at passing: at Dirge another hour: at burial a peel. A chauntry priest to pray for soul for 2 years at 7 marks a year, having mass-book, chalice, and vestment: afterwards they to go

[a] He was a witness of Abp. Laurence Booth's will, 28th Sept. 1479. *S. S. Test. Ebor.* iii., p. 249.

[b] L. Booth, in his will, directed "corpusque meum sepeliendum in capella Sancti Johannes Baptistæ infra ecclesiam collegiatum de Suthwell in australi parte parietis ejusdem capellæ: et volo si opus circa capellum prædictum, per me inceptum, in vita mea finitum non existat quod tunc executores mei post decessum meum opus illud performari faciunt juxta intentionem meam." In 1491 Sir Gervase Clifton, by his will, directed "liiij. lib. in my hands of my Lord Laurence Both goodes be imploied and spended for the reparacion and wele of his chauntre and chapel at Southwell by my executors." See p. 39 for the fate of this chapel.

to S. Vincent's collegiate church, Bishop's Auckland. 4 trentals at Bevale, Thurgarton, White Friars, and Grey Friars, Nottingham, for 10s. each.

the saide preist shall occupie there the saide ij yeres my messe boke, chales, & vestment. And that doone I bequeth them to the college of Sainte Vincent in bisshop Awkeland. Also I will that iiij trentals of messes be doen for me immediately after my deth, that is to say, oon at bevall, anoder at Thurgarton, the iii[d] at ye Whyte frers at Notyngham, and the iiii[th] at the gray frers there, and every of the saide houses to have therfor x[s]. Also I bequeth

To Thurgarton Priory 12 silver spoons.

to the house of Thurgarton,[a] xij spons of silver. Also I will have

Whole choir to attend obit at burial and on month-day.

an obett with the hole quere at my buryall, and an oder at my moneth day, & they that be absent without a reasonable cause to have nothing at ye saide diriges. Also I will that every pore man, woman, and childe, have at my buriall, 1[d], and at my moneth day

Poor at burial 1d. each, at month's-day ½d.

every of them, ob. Also I will that such persones as be at the offering, eyther of thos ij days, have a covenient dynner, if it please

Those present at offering to have a dinner.

them to com thereunto, at discrecion of my executoures. Also I wyll that a solempne obbett be doen for me by the hole quere

Obit by whole choir 5 years after death.

v yeres after my deth. Item I bequeth to the chauntrye preist, after the decesse of Agnes Temple, oon paire of galoes of yrne.

Gallows of iron (*i.e.* for carrying a pot).

Item I bequeth to Agnes temple all my corne with my terme of a close besyde Henbek.[b] Also I will that myn executors be charged with no oder of my goods bot such as by me shall com to their hands.

Devise of lands to brother Roger: house in burgage of Southwell to Agnes Temple for life, then to brother.

Also I will that my feoffees in my lande in Eastmarkham, and of my copyholde in Suthwell, stande and be seased to the use of my broder Roger and his heires after my deces; And of my house in burgage[b] of Suthwell with the appurtenance to the use of Agnes temple, terme of her lyve, and reversion to my saide broder.

Devise of lands in Egmanton to Bainbridge, Archbishop

And, where I by my dede, beyring date at Egmanton ye xviii[th] day of June in y[e] vii[th] yere of ye regne of King Henry ye vii[th],

[a] Thurgarton, Notts, near Southwell, a Priory of Augustinian or Black Canons. Parts of the church, and, under the house, the cloisters still remain.

[b] Southwell town was divided into the prebendage, *i.e.* the soke of the Prebendaries, and the burgage or town proper. Henbeck is a stream in Southwell which flows into the Greet.

infeoffed Hugh Cliffton, William Wymendesolde, with other now deceased, of and in all my lands and tenements with ther appurtenaunce in Egmanton, I wyll my saide feoffees after my decesse shall stand and be infeoffed in the same To the use of the most Reverend Fader in God Christover Baynbryg, Arbisshoppe of York, and his heires Upon condition and to the entent that the said Archbishoppe, his heires or executours, within iiij yers next after my decesse, shall founde a free gramer scole[a] in Suthwell, ever to endure, paying yerely to myn executors to the said scole be founded, xl s. And if it fortune ye said Archbishoppe, his heires or executors, not to provide a fre scole, as is aforsayde, then I will that my sayde feoffes shall stand and be infeoffed in the same To the use and behove of the Prior and Convent of Thurgarton and their successors for ye terme of lxxxxix yeres, Upon condicion that the saide Prior and Convent shall yerely gyve to the Prior and Convent of Bevale, oon quarter wheat, and anoder quarter yerly to ye Frers Observaunts of Newerke durying ye terme aforesaide. Item I ordeigne and make my executors William Wymondesolde Agnew Temple and Sir John Hyll.

of York, to found a Free Grammar School in Southwell, within 4 years, in default to Thurgarton Priory for 99 years.

And I bequeth to ichone of them for their besines xl s.

In witness whereof to thies present I have set my seale. Thies beyng wittnes: Sir Edmund Kyngeston, Sir Thomas Tykkell, Sir John Avotson, and Thomas Selby and other, &c.

. . Probatum fuit præsens testamentum coram Capitulo Ecclesiæ Suthwell, xxvii° die mensis Novembris Anno Domini millesimo quingentesimo xii°, et commissa est administratio omnium bonorum dicti defuncti executoribus supranominatis, in forma juris juratis.

Probate 27 Nov. 1512.

[a] The school was never founded; at least no trace of it as a separate institution from the Grammar School of the Collegiate church can be found.

Richard Cowper.

1 Aug. 1514. Will of Richard Cowper.

p. 221. In Dei nomine Amen. Primo die mensis Augusti anno Domini millesimo d° xiiij° Ego Ricardus Coupar, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum.

Body to be buried in S. Peter and S. Paul, Oxton.

In primis lego animam meam Deo omnipotenti etc. corpusque meum sepeliendum in ecclesia Apostolorum Petri et Pauli de Oxton.

Best beast as principal.

Item lego meum optimum animal nomine principalis mei. Item lego in cera j libram ardendam circa corpus meum in die sepulturæ meæ. Item lego oblationem de meis propriis sumptibus.

1 lb. of wax.

To Oxton church 6s. 8d.

Item lego ecclesiæ de Oxton vj^{s} viij^{d}.

House after my wife's death to R. Childe, he to give to his brother Henry 3s. 4d. To sister a platter. To Simon and John Childe 2 sheep. To vicar of Oxton for forgotten tithes 12d.

Item lego istam domum cum pertinentiis, post decessum uxoris meæ, Roberto Childe, et volo quod ipse dabit Henrico fratri suo iij^{s} iiij^{d}. Item lego Aliciæ Childe, sorori meæ, unam patellam. Item lego Simoni Childe ij^{as} oves. Item lego Johanni Childe ij^{as} oves. Item lego Vicario de Oxton xij^{d}, pro decimis meis oblitis.

Residue to wife Margerie, executrix. Scothorne and Wilson supervisors.

Residuum vero omnium bonorum meorum superius non legatorum do et lego Margerie uxori meæ, quam facio et ordino meam veram executricem, ut ipsa ordinet et disponat pro salute animæ meæ ut melius videbitur expedire. Insuper volo ut Willelmus Scothorne et Thomas Wilson sint supervisores hujus testimenti.

Witnesses, R. Tailior, Vicar of Oxton, Scothorne, Wilson, W. Standyn, J. Waltar, and others.

Hiis testibus: Domino Ricardo Tailior, Vicario ejusdem ecclesiæ, Willelmo Scothorne, Thoma Wilson, Willelmo Standyn, Johanne Waltar cum aliis. Dat°

Probate 26 Jan. 1514.

Probatum fuit præsens testamentum coram Gardianis capituli xxvj^{to} die mensis Januarii A° D^{i} supradicto; commissa que erat administratio bonorum dicti defuncti Margerie supranominatæ.

19 Jan. 1521.

Hoc est testamentum Johannis Arnall nuper de Morton defuncti.

Will of John Arnall, of Morton.

p. 189.—In the name of God Amen: the xix daie of Januarie in the yeare of our Lord God m°.cccc°xxj I John Arnall of Morton, hole of mynde and good of remembraunce, maker[n] this my testament and last will of this manner following.

Furst I gyve and bequeath my soule to almighty god, to our Ladye Saynt Marye & to all the hollie companye of heaven: and

[n] *Sic.*

my bodye to be buryed in the churche yearde of Saint Dyonys of Morton. Also I gyve and bequeath my best good to be my mortuarie as the use of the countrye is. Body to be buried in S. Dionys', Morton, churchyard. Best good as mortuary.

Moreover, I give and bequaith to John my eldest sonne an house in Morton named "turner house," with all the land and purtenaunces longing thereto, within Morton towne and foyeder.[a] Turner House, Morton, to son John,

Aleso I gyve & bequaith to the same John x sheipe, iij bullocks, one of two yeares old, and the other two be elder. And I gyve to the same John the fole of my brown mare. Also I will that my sheips be soulde to the summe of xlvj^{s} viij^{d}; and that summe of monyey I gyve and bequaith to a preiste, to singe for my wyffe and me, as longe as it will last. Also I give & bequaithe twoo ewes and ij lambs to fynde a lyghte burning afore the sepulcre at Morton, never to be put furthe from good frydaye, that candles be lighted afore the sepulcre, unto the resurrection on Eastre daie in the morning: burning with yt the other daies following. And I will that my wyffe fynde a lighte the next good frydaie following, of the same manner, of her owne coste. with 10 sheep, 3 bullocks, one to be 2 years old, the other to be older, foal of brown mare. Sheep to value of 46s. 8d. to be sold to pay chauntry priest as long as it will last. 2 ewes and 2 lambs for light before the sepulchre in Morton church from Good Friday to Easter Day.

Also I owe v strike of barley to the churche of Morton, the which I will that it shal be made a quarter. Mereover I gyve and bequaithe all my goods ungeven and bequaithed, to Richard Arnall & Emmott my wyffe, whom I make my executors, that thaie may dispose theime for the healthe of my soule as thaie thinke best. And I will that my brother Richard shall have for his labor vj^{s} viij^{d}, and his costes made, when he makes enye labor. And I will that my father William Arnall be supervisor of the same.

Wytnes thereof Sir Thomas Dunne & Robert Busshe of Morton: geven the yeare & daie abovenamed.

Probatum fuit prædictum testamentum xx^{o} die mensis Februarii, Anno Domini 1521, in domo capitulari, et coram Magistro Roberto Barra, Decretorum Doctore, Canonico Residentiario, et Willelmo Brodheade et Ricardo Stedman, vicariis choralibus, et commissariis Probate 20 Feb. 1521. Before R. Barra, Canon Residentiary, and Brodheade and

[a] . . . ? and for ever.

Stedman, Vicars Choral, as commissioners of B. Higdon, Dean, and the Chapter of York.

Domini Briani Higdon, Decani Ecclesiæ Metropolitanæ Ebor et capituli eiusdem, legitime deputatis, etc. Commissa que fuit administratio omnium bonorum etc Ricardo Arnall, et Emmotæ, relictæ prædicti defuncti, coexecutoribus in eodem testamento nominatis, in forma juris juratis, etc. salvo jure unius cuiusque, &c.

Sir John Wyvell.

29 Jan. 1523. Will of John Wyvell, vicar of Northleverton.

p. 222.—In the name of god Amen. The xxixth day of the moneth of January in the yere of our lorde god 1523, I sir John Wyvell, vicar of Northleverton, of the diocese of Yorke, hoole of mynde, maketh my testament and last will after the maner foloyng.

Body to be buried in middle of chancel of S. Martin's, Northleverton.

Furst I gyve and bequethe my soule unto almightie god. oure ladie sainte marie, and to all the saints in heyvyn; and my bodie to be buried in the mydds of the chauncell of Sainte Martyn in Northleverton.

36 lb. of wax for corpse.

And I will that at the day of my buriall, and the viijth day, be made iij tapers, xij pounds of wax, to be burned aboute my bodie in the honor of god. And i gyfe for my mortuarie my best beast, as the custome doth requyre. Also I wyll & bequethe to every preist that is at my buriall, & at the viijth dey, a sylver spone, or else iij^{s} iiij^{d}; and that every preist shall say david psalter for my saule. Also I gyfe unto the colledge church of our blessed ladie of Suthwell xiij^{s} iv^{d}. Also I gyfe and bequethe unto my preist named sir John Davison, for to synge for me and for the saules of my freinds departed, for iij yers, xiiij^{lib}; and the saide sir john to have my house, the which i purchest in Northleverton for the terme of lyve, as itt doth apere in the feoffament thereupon made: also the saide sir John to have all my hyves of beis, for to fynde light in the lampe in the saide quere, as it doth appere in the saide feoffament.

To every priest present at burial and 8th day a silver spoon or 3s. 4d. the priests to say David's Psalter. To college church of Southwell 13s. 4d. To Davison, chauntry priest, for 3 years £14 and house at Northleverton, and all hives of bees for wax for light in choir of Morton church.

To nephew house and land in Clarburgh. Household stuff and two draught of oxen.

Also I bequeth to John Wivell, the son of Thomas Wivell, my house & my lande in Clareburgh. Also I bequethe to the saide John, and to sir John Davison aforesaide, both togeders, my fermes which I have taken of the baylie of Mr. Skevyngton and of Sir John Palmer: and all my household stuffe and twoe draghts. Also

I bequethe to be distribute to poore people dwellyng nigh aboute me in money viij^{li}. To poor £8.

Also I bequeth to iiij orders of frers next unto me, unto every ordre iii^{s} iiij^{d}. And to iiij lazar houses to every of them xx^{d}. To 4 friars' houses 3s. 4d. and lazar houses 20d. each.

Also I will that Thomas Hamerton shall have my house in East Retford and to his heires, and I will that Richard Gee make feoffees for his behove; and that he shall have the money which the lettre of attourney theruppon made doth specifie: also I bequethe to William Wivell my broder my tuffall[a] of paysen the which standeth over myn oxen, soe that he be good to John Wivell, the son of Thomas Wivell. Also I bequethe to sir John Wivell my godson my best sidegowne and to every oon of his brothers and sisters vj^{s} viij^{d}. Also I bequethe to my broder Thomas Wivell a gowne & a bukskyn dublet. Also I bequeth to my sister Jenet Dykons a spruse countre & a cupboorde: Also I bequethe to Robert Wivell a cowe: Also I bequethe to Thomas Davison my godson liij^{s} iiij^{d}, and alle my bookes for to fynde hym att the scole. Also I bequethe to every of my god children a shepe, and to every of my householde servaunts a ewie. Also I bequethe to the byyng of a crosse to North Leverton church xl^{s} and to the byyng of a grele and a processionarie xl^{s}. And to the byyng of a coope to the saide church xxvj^{s} viij^{d}. Also I bequethe to William Bowne my bonde tuffall which stands in the mydds of the garth uppon the lords grounde. Also I bequethe to the lights of Sainte Kateryn and Sainte Margarett twoe kye. Also I make and ordeigne Sir John Marshall, parson of South Whetley, sir Robert Walton, chauntre preist of bekyngham, William Bowne, bailiffe of Northleverton, and sir John Davison, myn executors, to dispose the residew of my goods above not legate, my debts payed, for the helth of my saule, my freinds' saules and all cristen saules, and will that every oon of my saide executours have for his labours of my goods, xx^{s}. Thies being witnes of this my saide will and testament: William Nightyngale of Northleverton, Thomas Thorneton of the same, and William Calton of the same.

House in East Retford.

Side gown.

Buckskin doublet.

A spruce counter.

Books.

To god-children a sheep.

Cross for North Leverton church.

Grayl and processional and a cope.

Two cows for lights in church.

Residue to J. Marshall, vicar of South Wheatley, R. Walton, chauntry priest of Bekyngham, W. Bowne, bailiff, of North Leverton, J. Davison, priest, executors.

Witnesses, W. Nightyngale, T. Thorneton, W. Calton.

[a] Query.

Probate 23 Feb. 1523. before R. Barra and W. Dragley, residentiaries.

Probatum fuit præsens testamentum in domo capitulari Suthwell Magistro Roberto Barra, Decretorum Doctore, et Magistro Willelmo Dragley, in legibus baccalario, Canonicis Residentiariis in hac ecclesia, xxiii° die mensis Februarii, Anno Domini 1523°; commissa que est administratio omnium bonorum, quæ fuerunt prædicti defuncti, executoribus prænominatis in testamento, in forma juris juratis.

W. Wyvell and his son J. Wyvell, clerk, as to disposal of residue, promise to abide award of Dr. Farror, and Vicar of Gryngley, if made before Michaelmas next; if not, case to be determined by chapter.

Memorandum: quod prædicto 23° die mensis Februarii Anno Domini prædicto, præfati executores, ex una parte, et Willelmus Wyvell et Dominus Johannes Wyvell filius ejusdem, ex altera parte, compromiserunt coram capitulo, fide media, quod debitis et legatis testatoris prædicti solutis et adimpletis per dictos executores, de residuo bonorum partes prædictæ stabunt laudo et arbitrio Magistri Doctoris Farror et Vicarii de Gryngley, sub pœna forisfacturæ xx^{li} librarum fabricæ ecclesiæ Suthwell; ita quod dictum laudum sive arbitrium per eosdem arbitratores detur partibus prædictis in scriptis citra festum Sancti Michaelis Archangeli proximum futurum post datum supradictum. Sin autem, causa inter prædictas partes mota ventilabitur et arbitrabitur per capitulum Ecclesiæ Collegiatæ Beatæ Mariæ Virginis Suthwell.

29 Nov. 1524. (Sir) J. Wyvell appears and case is respited to 5th week-day after S. Lucia (13 Dec.)

Penultimo die mensis Novembris Anno Domini 1524° comparuit Dominus Johannes Wyvell coram Capitulo, et respectuatur causa usque ad feriam quintam post festum Sanctæ Luciæ Virginis proximum futurum, et prædictus Dominus Johannes monitus est viva voce ad iterum comparendum in domo capitulari Suthwell, et ad respondendum certis articulis sibi adtunc obiciendis; et hoc sub pœna juris.

Further respite to Saturday after S. Hilary (13 Jan.)

Prædicta feria quinta comparuit prædictus Johannes Wyvell, et respectuatur causa usque ad diem Sabbati proximum post festum Sancti Hillarii proximum futurum, et dictus Dominus Johannes habet monitionem iterum comparendi dicto die Sabbati.

20 Feb. 1524. Wyvell pronounced contumacious for not appearing; case continued to next

Dominum Johannem Wyvell presbiterum, legitime citatum erga vicesimum diem mensis Februarii Anno Domini 1524° præconizatum, diutius expectatum, et nullo modo comparentem,

pronunciamus contumacem, et in pœna contumaciæ continuamus, causam usque in crastinum, et tunc in forma juris ulterius procedendum. Quo die adveniente comparuit dictus Dominus Johannes Wyvell, et causa continuatur usque ad ultimum diem mensis Februarii instantis, et idem dominus Johannes monitus est ad iterum comparendum eodem ultimo die Februarii, et habet etiam in mandatis ad ducendum secum Willelmum Wyvell patrem suum, ad respondendum quare non debet solvere fabricæ Ecclesiæ Collegiatæ Suthwell xx^li^ quia non paruit decreto superius scripto, 23° die mensis Februarii Anno Domini 1523°, et similiter quare non debeat puniri in forma juris propter violationem fidei, ut patet in eodem decreto.[a]

day, when he appears and case is continued to 28 Feb. next.

Case continued to Saturday before Passion Week 1525.

Prædicto die ultimo mensis Februarii comparuit dictus Dominus Johannes Wyvell, et continuata est causa, quoad actum die 23 mensis Februarii, Anno Domini 1523, usque ad Sabbatum proximum ante Dominicam in passione Domini proximam futuram Anno Domini 1525.

Testamentum Agnetis Barra, nuper de Suthwell, viduæ, defunctæ.

p. 246. In the name of god, amen. The xxvi^tie^ daye of June In the yeare of our Lord God m°cccc°xxv : I Agnes Barra, wyddowe, of hole mynde and good memorie, loved be god, makys my wyll and testament in manner followinge.

26 June 1525. Will of Agnes Barra, of Southwell, widow.

Fyrst I bequaythe my soule to almightie god, our Blessed Ladie, and to all the holly companye of heaven; my bodye to be buryed within the churche of our Ladye of Suthwell before our Ladye of grace: And my best quicke good to be my mortuarie as custome requyrithe. Item I bequaithe to our Ladie works ij leads that standes in wherne house.

Best living good as mortuary.

To fabric two leads from mill house.

Item I bequaithe to Robert Barra, my husbande best gowne, and to hys wyffe my best gowne. Item I bequaythe to Johan Palmer wyffe, of Suthwell; my best kirtill and a kirchiffe.

Kirtle and kerchief.

[a] This case is rather obscure. Presumably the two Wyvells intermeddled with the estate and claimed part of it beneficially. What was the result does not appear.

House to 16 vicars choral for 99 years.

Item I wyll that the xvj Vicars have my house that I dwell in for iiii^{xx} yeares and xix; and thaie to kepe my obity yearely therefore.

Sherbrooke House to 13 chauntry priests.

Item I wyll that the xiii chauntrie prists have my house called Sherbrooke house, and thaie to be present at my said obytt. Item I wyll that the house and grounde within the pale, which Agnes Tollar dwellithe in, be made a beade house, and to be ordered by my executors.

House in the pale to be made an alms-house.

Residue of lands for health of soul.

Item I wyll that the residue of my lands, bothe freeholde and copyeholde, not bequaythed, be distributed and ordered by thadvyse and counsell of my executors, for the healthe of my soule. Item I bequaithe to everie godchilde that I have, a candilsticke, or iiij^{d}.

To god-children a candlestick or 4d. each.

Item I bequeaithe to the house of Bevalle for a trentall x^{s}. Item I bequaithe to the freares of Newarke for a trentall x^{s}. Item I bequaithe to Johne Bannes and Eliza Banes, either of theime, a basinge and a candelsticke. Item I bequaithe to Margrett Palmer a basing and a candelsticke.

Trentals.

Basons and candle-sticks.

To 16 vicars choral 7 cushions with harts worked on them.

Item I bequaithe to the xvj vicars vij quysshyngs with harts wrought of theime. Item I bequaithe to Mr. Doctor Barra a chaffer: and yf yt please god that Robert Barra (maryed man) lyve after hym, then the said Robertt to have the said chaiffer. Item I bequaithe to the xvj vicars a cressett. Item, to the chauntrie priests another cressett. Item I bequaithe John Saynton a gowne of myddle coloure.

To Mr. Dr. Barra a chafer.

To 16 vicars a cresset.

To our Lady's works a girdle and amber beads with silver gauds or large beads.

Item I bequaithe to Our Ladye worke a gyrdell, and a payre of beades of amber, with sylver gaudyes. I bequaithe to John Palmer a jacke & a sallet. Item I bequaithe to Robert Barra a jacke & a sallet. Item I wyll that a priest singe for my soule, and my husband soule, for the space of eight years, hauinge everie yeare in wages vij markes of good and lawfull moneye of England.

To J. Palmer and R. Barra buff jerkins and helmets.

A chauntry for 8 years.

Residue for soul.

The residue of my goods I gev and bequaithe to Sir William Blaunche, Sir James Boxe, Vicars Chorall, and John Palmer, whome I ordeyne & make my executors for to dispose thies goods abovesaide, with all other, unto the pleasure of god, and healthe of my soule. Thies beinge wytnes: William Arnalde, Rychard Arnalde of Suthwell, and John Palmer of Barnebye, with other mo.

Et probatum fuit hujusmodi testamentum, quarto die mensis Novembris, Anno Domini millesimo quingentesimo vicesimo sexto, virtute commissionis Decano de Suthwell directæ ad probandum illud. Et postea doctis de testamenti approbatione, administratio bonorum ejusdem commissa fuit Dominis Willelmo Blaunche et Jacobo Boxe, vicariis choralibus, ac Johanni Palmer de Suthwell, executoribus, juratis etc.

Probate 4 Nov. 1526. By virtue of a commission directed to the Dean of Southwell.

Probationes Testamentorum Canonicorum.

p 108. In dei nomine Amen. Quarto die mensis Octobris Anno Domini 1526, Ego Robartus Barra,[a] Decretorum Doctor, canonicus et prebendarius in ecclesiis beati petri Eboracensis ac beatæ mariæ virginis Suthwelliensis, compos mentis et sanæ memoriæ, condo et ordino testamentum meum in hunc modum.

4 Oct. 1526. Will of Robert Barra, Dec. Doc. Canon of York and Southwell.

In primis do et lego animam omnipotenti Deo creatori meo et redemptori meo, beatæ mariæ virginis et omnibus cœli civibus, humiliter supplicans redemptori meo ut animam meam dignetur recipere suæ graciossimæ misericordiæ, tempore sibi placabili. Etiam lego corpus meum sepeliendum inter Christianorum corpora infra parochiam in qua anima mea egredietur de corpore meo: et, si moriar apud Suthwell, tunc volo quod corpus meum sepelietur ubi rectores chori in matutinarum principio cantant Venite etc. Et volo funeralia mea fieri decenter, sed sine pompa, pro salute animæ meæ. Item lego xxxiij^{s} iiij^{d} legalis monetæ angliæ pro centum missis celebrandis, quam citius poterint celebrari, post mortem meam, pro anima mea. Item lego ad ornamenta ecclesiæ meæ Sancti Andreæ de Myddelton xx^{s}. Item lego ad ornamenta ecclesiæ meæ de Hemilsay xx^{s}.

Bequest of soul to Almighty God, Creator and Redeemer, B. V. M. and all the citizens of Heaven.

Bequest of body to be buried amongst the bodies of Christians in the parish where he died; if at Southwell, to be buried where the choir rectors at matins sing "Venite." 33s. 4d. for 100 masses.

To ornaments of his church of S. Andrew, Myddelton, 20s. Of his church at Hemilsay 20s.

Item lego decenter expendi circa sepulcra parentum meorum xx^{s}.

For parents' tombs 20s.

Item lego Johanni Barra fratri meo xx^{s}. Item lego Edwardo fratri meo xx^{s}.

To brothers John and Edward 20s.

[a] Barra was collated to the prebend of Dunham on 25 Aug., admitted 27 Aug. 1499. This will, the only will of a Canon of Southwell in the Register, has I find been already printed by the Surtees Society. *Test. Ebor.* v. p. 220.

To nephew Roberto 40s.
To nephew and servant Robert 5 marks.
To ornaments of his Prebendal church of S. Peter, Dunham xx s.
Forgives John Banes 20 nobles due.
To 3 sons of Banes 3 cows.
To niece Jane Banes 20s.
To his servant Burne 20s. and a horse and saddle.
To nephew Robert horse and saddle.
To his cook 20s.
To Ootch of his kitchen 10s.
To J. Drynge 3s. 4d.
To brother James, priest, all utensils in house at Myddelton.
To niece Margaret, widow of Pygge, Philipot, and Meir of Newark, 20s.
To Southwell fabric 40s.
To wife of Robert Cade of Newark, cousin, a silver-gilt spoon, her gift.
To Nephew Edward Barra, scholar, if he will become a priest, £10, and all grammatical, legal, and canon law books, with Abbatt on Decretals, if he will study law or canon law.

Item lego Roberto Barra de Suthwell nepoti meo xl^{s}. Item lego Robarto Barra, servienti meo et nepoti meo, quinque marcas legalis monetæ Angliæ Item lego ad ornamenta ecclesiæ meæ prebendalis Sancti Petri de Dunham xx^{s}. Item lego Gilberto Byrkhed xx^{s}. Item lego Johanni Banes viginti nobilia, quæ debet, mihi per obligationem. Item lego tribus filiis Johannis Banes tres vaccas.

Item lego Johannæ Banes nepoti meæ uxori dicti Johannis Banes xx^{s}. Item lego Willelmo Burne, servienti meo, xx^{s} et equum cum sella. Item lego Roberto Barra, filio Edwardi Barra, fratris mei equum cum sella. Item lego Ricardo Rolliston, coquo meo, xx^{s}. Item lego Georgio Ootch de coquina mea x^{s}. Item lego Johannæ Drynge iij^{s} iiij^{d}. Item lego fratri meo, Domino Jacobo Barra, presbitero, omnia utensilia meo in domo mea apud Myddelton in sua custodia. Item lego Margaretæ, nepoti meæ, relictæ Thomæ Pygge, Johannis Philipot,[a] et nuperrime Willelmi Meir de Newarke xx^{s}. Item lego fabricæ ecclesiæ collegiatæ Beatæ Mariæ Suthwell xl^{s}. Item lego uxori Roberti Cade de Newarke, consanguineæ meæ, unum coclear argenteum deauratum, quod prius dederat mihi Item lego Edwardo Barra scolari, nepoti meo, si vult fieri presbiter, decem libras legalis monetæ Angliæ, et omnes libros meos grammaticales, legales, et cursum juris canonici, cum Domino Abbatt super decretalibus,[b] si velit leges vel jus canonicum addiscere: aliter non. Item lego Domino Johanni episcopo Elphinensi et Abbati de Welbeck meum optimum coopertorium lecti et sex optima pulvinaria mea.

[a] Of Newark, a party and surviving feoffee of Magnus' deed of foundation or augmentation of Newark Grammar School.

[b] This book is concealed in the British Museum catalogue, under Tudeschi Nichilans de, Archbishop of Palermo. His "Decretals" are in fact written under the title Abbas. The book bequeathed may be either (i) Domini Abbatis Siculi super Decretalibus. 5 vols. Fol. Printed at Basle 1477. (5063. g.); or (ii) Domini Abbatis Siculi lectura super Decretalibus. 5 vols. Fol. Printed at Venice 1477. (5063. h.)

The books were seemingly written in 1425, when the author was Abbat Mamacensis, or Monocensis, and Auditor of the Papal Chamber.

Residuum vero omnium bonorum meorum non legatorum, debitis meis, capis[a] meis, et dilapidationibus solutis, volo quod executores mei disponent pro salute animæ meæ, sicut vellent me pro eis bona sua disponere. Et executores hujus mei testamenti ac meæ voluntatis facio, ordino et constituo Reverendum patrem Dominum Johannem[b] Elphinensem Episcopum, Abbatem de Welbecke, et pro labore suo habebit meum optimum ciphum argenteum deauratum stantem et coopertum, ad valorem iiij[or] librarum legalis monetæ Angliæ; Item Dominum Jacobum Barra presbyterum, fratrem meum et Robertum Barra nepotem meum, filium fratris mei Johannis Barra, et etiam Robertum Barra nepotem meum, filium fratris mei Edwardi Barra meos etiam executores facio. Et quilibet dictorum, videlicet, Jacobi, Roberti, et Roberti, pro labore executionis dicti testamenti mei habebit xl[s], ultra necessarias expensas pro causis meis.

To John, Bishop of Elphin and Abbot of Welbeck, best coverlet and 6 best pillows.
Residue, after payment of debts, copes and dilapidations to be disposed for health of his soul.
Executors: Bishop of Elphin (to have his best standing covered cup worth £4 for his pains), James Barra, his brother, Robert Barra, John's son, Robert Barra, Edward's son (each to have 40s. for his pains).

In cujus rei testimonium Ego, prædictus Robertus Barra, omnia hæc prædicta, manu propria, conscripsi die et anno supradictis.

Robertus Barra, decretorum doctor ac notarius publicus, manu propria.

Signed Robert Barra, decret. doctor and notary public.

Decimo die mensis Decembris Anno Domini millesimo cccccmo xxcvij in domo capitulari etc. comparuit personaliter coram Domino Edwardo Basset etc. Reverendus pater Johannes Elphinensis de Welbecke, Robartus[c] Barra et Robertus[c] Barra, executores Magistri Robarti Barra, quos tunc idem Dominus Edwardus monuit de conficiendo fidele inventarium citra festum Paschæ proximum

10 Dec. 1527. Probate by Bishop of Elphin, and 2 Robert Barras.

Inventory to be made before Easter.

[a] Apparently a cope or the price of a cope, fixed at Ripon at 10 marks, had to be paid to the chapters of which he had been a member by the executors of a deceased canon as the best good by way of principal. A canon on leaving the Church in any way had to pay this. Cf. *White Book*, p. 123; letter of Thomas of Corbridge in 1301, to the Chapter directing them to make Master John de Ebroic (*i. e.* Evreux), canon, pay to Ripon Minster, of which he had been lately canon, certain debts, and also "a cope, in which he is bound to that church according to the custom of the same."

[b] John Maxe appears to have been a shocking pluralist. He was Bishop of Elphin and Abbot of Welbeck, also canon of Halloughton, at Southwell, being admitted thereto 26 Nov. 1520. He was dead in 1536.

[c] *Sic.*

Executors promise to pay a cope of 10 marks value.

futurum etc., et insuper jurari fecit eosdem Robertum et Robertum etc., et insuper tunc ibidem idem executores promiserunt de solvendo capam decem marcarum citra prædictum festum Paschæ proximum futurum; et ulterius obligaverunt se de servando istud capitulum indempnatum pro legatis Edwardi Barra, juxta tenorem testamenti: et recognoverunt tunc et ibidem sub pœna centum marcarum etc., et

Bond to be given.

submiserunt se jurisdictioni hujus capituli etc., et de realiter deliberando scriptum, sive obligationem, in hoc capitulo citra festum Paschæ pro indempnitate hujusmodi etc.; desuper, prestita per Robertum et Robertum fide ad sancta Dei evangelia etc.; et quoad

Assignment of guardians for Edward Barra postponed to Tuesday after Whitsuntide.

assignationem tutoris præfati Edwardi Barra præfatus Dominus Edwardus Bassett continuavit actum hujusmodi, usque ad et in diem Martis proximum post Dominicam in albis, et monuit eosdem executores ad interessendum ipso die et hoc loco audituros voluntatem suam in hac parte etc.

Testamentum Robarti Nevyll senioris nuper de Ragnall.

9 Ap. 1527. Will of Robert Nevyll, sen. of Ragnell.

p. 119.—In the name of god Amen. In the ix[th] day of Aprille in the yere of howre[a] m°.cccc°.xxvii°, And in the xviii[th] yere of the reigne of kynge Henrie theght, I Robart nevyll of Ragnall thelder, beynge of hole mynde and sane memorie, do make my testament and last Will in the maner of forme folowyng: First, I bequyeth my soule to god almighty, oure ladie Saynt Marie, and to all the companye off hevyn: And my bodie to be buried afore

Body to be buried before S. Leonard's image in Ragnell chapel in same place as wife Johan, and the tomb to be made so that Easter sepulchre may stand on it

saynt leonarde in the chauncell and chapell in the same place and stead were[a] iohan my wyffe is buried, and the oon tumbe to be made upon a convenient heght that the sepulcre at Easter tyme may stand upon. Also I bequyeth in the name of my principall and mortuarie my best gudds or catallies after the custome of the cuntreth.

Also to the hie alter of my parisshe churche of Dunham for forgoten tithes vj[s] viij[d]. Also I will that in day of my buriall

[a] *Sic.*

placebo, dirige, and masse, be songe with preists & clerks, and every preist to say masse y^t^ day of requiem or ells at his convenient leysour, and everychon of theym to have vj^d^; Also to every clerke that can synge ij^d^; And to all other that cumeth the day of my buriall iche of theym j^d^, to pray for my soule. Also I will that vij torches, the price ij^s^ viij^d^ every torche; and every torche a poore man, with a blakke gowne upon hym with a hode of the same of my coste and charge, redie made to bear and holde theym brennyng abowte my herse[a] that day to my bodye be broght to the grounde: Also viij tapers of waxe of ix or x poundes: and iij or iiij poundes of prikketts[b] to burne also abowte my herse and body all the tyme of my obett: Also I will that my kynsmen and frynds the day of my buriall shall have meate and drynke conveniently at their dynner as shall be ordeyned be my executours, and accordyng to the rowme of my howse and place at Ragnell. Moreover, I will that the gray frers, oderwais called minorres, of Lincoln, and the blakke freers at the greate fote,[c] were I and my wife were in bothe places broder[d] and sister, eyther of theym to have vj^s^ viij^d^, and the freere Augustines and the wyte freers, were I am not brother, to eyther of theym iij^s^ iiij^d^; and every place to pray and say an obett for the soules of me, my wiffe, and for all thoose that I am most bounde to pray fore, and for all cristen soules: Also I wyll that all my detts that I do owe to any man or woman be truly payd and contented.

6d. for priests at dirige and mass, 2d. for clerks, 1d. for others.

7 torches at 2s. 8d. a torch.

8 wax tapers of 9 or 10 lbs.

3 or 4 pounds of candles for "pricket" candlesticks.

Gray Friars or Friars Minors at Lincoln.

Black Friars at Great Foot, where wife and he, brother and sister, 6s. 8d.

Augustine Friars.

White Friars, 3s. 4d.

p. 120.—Also I wille that the chauncell of Ragnell chapell of Saynt leonarde have x marcs to thuppholdyng of it: Also to the

10 marks to S. Leonard's Chapel chancel, and £20 to the steeple.

[a] The hearse was the raised canopy above the tomb. The framework of one is to be seen still over the tomb of one of the Earls in the Beauchamp chapel at Warwick.

[b] Prikkets are candlesticks having a prick or spike.

[c] I cannot find out what the "great foot" was. The Rev. C. Wordsworth suggests that it was the "great fonte" or "greet well." There is no mark of abbreviation over "fote," but it might easily be omitted by a scribe ignorant of local Lincoln nomenclature.

[d] It was the custom for laymen to be made brothers of the friars, so as to get the benefit of their prayers and the odour of their sanctity. To be buried in a friar's gown was not unusual.

sayd chapell and stepull, buyldynge and reparacions aboute the same, xx^{li}.

Also I wille that if I have wronged or inured any man agaynst ryght, and it so proved afore my executores, that yche of theym be satisfied and agreed with be my executors. Also I wille that v quarters malte, iij quarters rye, iij quarters of peases, and xxth fatte shepe be delte to the most poore inhabitaunts and householders in the townes next aboute, were is most nedefull, be thadvyse & discrecion of myne executors: Also I will that my sone Robart and heire, or suche as shall fortune to be my heire hereafter my decesse, shall fynde immediatly parte of the parisshe preist to synge and serve at Ragenhyll, as I have done before tyme, to pray for my soule, my wyfe soule, and all cristen soules, and in especiall wome we were bound to pray fore. Also I bequyeth to bryan my servaunte a horse or a kowe, to be delivyred be me or myne executors after their discrecions: And to thomas bayle a horse or a kowe, like as aboue. To William Wilkens a kowe. To Antonie my servante a kowe. To radulph patye a kowe. To iohn Witeside a kowe. To Alice Koo my servante xl^{s}. off lawfull money toward hir marriage. AlsoI wille that Richard Wilkinson, my childe and younge servante, have xl^{s} in lawfull money toward his socoure and lyvyng, to pray for my soule.

Malt, rye, and pease, and 20 fat sheep to be dealt to poor.

Heir to support Chauntry Priest at Ragnald.

Cows or horses to servants.

Finally, this my present testament and last wille, as in legacies abofe and detts, to be perfourmed and finished: I wille that my sone Robart Nevyll, and George his sone, take of my gudds, lands and tenements, if my gudds wille not performe, be thadvyse of my feoffees feoffed in the same to my use, for a performent of the same my wille abofe or any will hereafter to be made, whoes persones and names, Robert and george aboffe, I do make myne executours that they may performe as abofe.

Sons Robert and George executors.

And the residewe of my gudds not bequythed, to ordre and dispose of theym, as they shall thynke best, for thelth of my soule and my wife soule, and to the pleasour of god. Thies beyng witnesses

Witnesses, J. Vnwyn, priest, Anthony Stanton, Andrew Nevyll, Andrew

Sir John Unwyn, preist, Antonye Staunton, Andrew Nevyll, Andrew Bekyngham, and Thomas Apiohn with other: Bekyngham, T. Apjohn.

p. 121.—This is my laste wille of all my lands[a] and tenements with the appurtenances in the shires of Notyngham and lyncoln. First I will that my feoffees of truste, now or hereafter shalbe, of and in all my maners lands tenements and rents within the said countie of lincoln they to stande and be full seased of and in the same to thuse of me for terme of my lyffe and for a performent of my laste wille. And after that and my decesse to thoes and intent folowyng, that is to say, that the said feoffes shall stande and be seased of and in all my lands and tenements with thapurtenances in Stirton, wiche late were my broderis George Nevyll, and balfron landes to thuse of Andrew Nevyll and the heirs males of his bodie lawfullye begotten; and for defaulte of issue males, they to remane to the ryght heires of me the sayd Robert forever. And also I will that the said feoffes stande & be seased of & in all the lands & tenements with thapurtenaunces in Darlton within the countie of Notingham. And also of & in all the lands & tenements within Northecarleton, litle carleton, & carleton kyme, within the countie of lincoln, to thuse of iohn nevyll, my yongest sone, and to the heires males of his bodye lawfully begoten, and for defaute of suche issue they to remayne to the ryght heires of me the sayd Robert, as in forme above wryten, for ever.

Will of lands of R. Nevyll, in feoffees in trust to perform his will.

Lands in Stirton and Balfron to Andrew Nevyll in tail male, remainder to testator in fee.

Lands in Darlton, Notts. Northcarlton, Little Carlton, Carlton Kyme, Lincoln, to J. Nevyll in tail male, remainder to testator in fee.

Also I will that Andrew Bekyngham, my nevew, have the house with thapurtenances in braghton before rehersed to hym and his heires males of his bodie lawfullye begoten, wiche I did purchase of Richard bekyngham; and for defaute of such heires as abofe, then the sayd house withe thapurtenance to remayne to the ryght heires of me the said Robert for ever as abofe.

Honse in Bronghton to nephew Andrew Bekyngham on like limitations.

Also I will that my sayd feoffes shall stand and be seased of and in

[a] Until Henry VIII.'s Statute of Wills, a man could not at common law make a will of lands; but by the intervention of equity he could do so by vesting the lands in trustees to perform the uses declared in his will.

all my maners landes, tenements renties reversions and services, with the apurtenance, in Ragenhill, Wympton, Dowham, Drayton,

Lands in Notts to self for life, with remainder in fee.

Borton, with all other within the countie of Notyngham, to thuse of me for terme of my lyfe, without peehment of waste, and after my decesse the sayd maners, lands, tenements, rents, reversions, and services with the apurtenance above wryten to thuse of my ryght heires for euer.

Deeds to be kept at capital messuage in Ragnall.

Also I will that all such evidences as concernyth all my maners lands rents tenements reversions & services, as abofe, within the shires of Notyngham and lyncoln, do remayne & abyde styll in my capitall meas in Ragenhill, there to be putte in suer custodie and kepyng, for every ryght title to be knowen hereaffter, and interest, according to the disposion of this my last Will in the same.

Revocation of former wills.

Finally I the said Robart do renownce & revoke all testaments afore made by me, and willes & disposions of & in all my possessions and gudds, moveable and unmoveable, And only this my testament and last wille in this codicille above wryten to stand and take full effecte. In Witnesse wereoff, I the sayd Robert Nevyll the elder, hathe subscribed my name with myne owen hande to the firste wrytyng and trew copie of this, the day & yere abofe, and sette my scale to the same.

Testamentum Roberti Pepper.

9 May, 1529. Will of Robert Pepper of Morton.

p. 207.—In Dei nomine Amen. The yere of oure lorde ihesus 1529 ix day of May I robert Peper of morton, hoole of mynde and good remembrance, make this my testament and my last Will in forme foloyng.

First I bequeth and give my saule to god almyghty, to oure ladie, sainte marie And to all the holie cumpany of heven, and my bodie to be buried in the churche yarde of morton. And my best goode to be my mortuarie as the use of the cuntre is.

Also I give and bequethe to the causey[a] of morton a quarter of rye. Also to sir Thomas Dunne the vicar of morton iij^{s}. iiij^{d}. Also to the churche of sainte michaell of Horrysham halff a quarter of barlye; And to the churche of sainte dionise of morton halff a quarter of berlye. Item to the churche of sainte Petre of burton a busshell of weyte; And to the roode off loodame halff a quarter of barlie: Item to the mendyng of the hye gate[b] frome Richard blackley house unto ij lands of Richard moors, were the most nede is, a busshell of Rye.

To causeway of Morton a quarter of rye.

To rood of Loodam half a quarter of barley.

To highway a bushell of rye.

Also I give to William peper a russet jaket and a doublett. Moreover I will that John peper, my brother, William peper, Thomas peper, my sonns, be my executors and deale for my saule in the day of my buriall iiij marks. Also I will the Vicar of Morton sir thomas dunne, have x^{s}. for to say a trentall in morton churche for my wiffe saule and myne.

Russet jacket and doublet.

4 marks.

10s. for trentall.

And all my other goods, ungyven & unbequeathed, to be distribute and equally dalte amongs my chyldren.

Residue among children equally.

Witness John Coton of morton, Thomas busshe and thomas Arnall: made the yere and day aforenamed.

p. 205.—*Testamentum Roberti Hall de bekyngham, anno Domini millesimo cccc^{o} vicesimo nono, qui erat annus visitationis per capitulum Suthwell factæ.*

28 May, 1529. Will of Robert Hall, of Bekyngham.

In Dei nomine Amen, vicesimo viij^{o} die mensis Maii Anno Domini millesimo quingentesimo vicesimo nono Ego Robertus Hall de bekyngham, compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum.

In primis do et lego animam meam Deo omnipotenti, Beatæ Mariæ, ac omnibus sanctis; corpusque meum ad sepeliendum in ecclesia Omnium Sanctorum de Bekyngham prædicta. Item do et lego pro principali meo ut mos est. Item do et lego summo

Body to be buried in Beckingham church.

To high altar for forgotten tithes, 12^{d}.

[a] Causeway. In Yorkshire the paved streets are still so called.

[b] High road.

To fabric of crucifix of Beckingham, 15s.

altari pro decimis oblitis xij[d]. Item do et lego fabricæ crucifixorii de Bekyngham xv[s].

To Carmelite friars and Gordian friars at Doncaster. To Augustinian Friars of Tickhill, and Friars Preachers of Lincoln, a bushel of barley. To Friars Observants of Newark, a bushel of wheat.

Item do et lego fratribus Carmelitis Beatæ Mariæ de Doncaster unum modium ordii. Item fratribus Gordianis ejusdem unum modium ordii. Item fratribus ordinis Sancti Augustini de Tykhill unum modium ordii. Item fratribus predicatoribus Lincoln unum modium ordii. Item fratribus observantibus de Newarke unum modium frumenti.

To son Robert and to unborn son or the survivor 10 marks: on death of both to son William.

Item do et lego Roberto, filio meo, et puero[a] in ventre uxoris meæ decem marcas. Et si uterque eorum moriatur, tunc tota prædicta summa decem marcarum remanebit illi qui supervivet alterum: et si ambo eorum moriantur, tunc volo quod prædicta summa decem marcarum remanebit Willelmo filio meo. Item do et lego prædicto filio meo equam juvenem, anglice a fele, et meam optimam togam. Item do et lego Rogero, fratri meo, alteram togam. Item lego prædicto Roberto, filio meo, unam albam juvencam.

To said son a young mare, "Anglice, a fele," and best gown.

A white heifer to son Robert.

Residue to wife Jane and son William.

Residuum vero bonorum meorum non legatorum, do et lego Johannæ uxori meæ et Willelmo filio meo, quos constituo meos veros et legitimos executores, ut disponant pro salute animæ meæ ut eis melius videbitur. Et hæc omnia fiant subter visionem Willelmi Hall, patris mei, et Hugonis Thorneyll, patris uxoris meæ, et Roberti Thornell, Johannis Hall, et Rogeri Hall, fratrum meorum, quos vero Willelmum, Hugonem, Robertum, Johannem, et Rogerum facio meos fideles supervisores hujus testamenti mei. Hiis testibus: Roberto Henderson, Vicario ecclesiæ Bekyngham, Thoma Clifton et Thoma Spaffolde cum aliis. Dato die et anno supra scriptis.

Supervisors.

Probate 4 June, 1429.

Probatum fuit præsens testamentum iiij° die mensis Junii Anno Domini millesimocccc°xxix°, et administratio executoribus supra nominatis est commissa.

[a] Supposing the posthumous child was not a boy, as the testator seems to have determined it was to be, there would have been an intestacy, probably, as to these 10 marks.

Inventarium ejusdem Roberti Hall. Inventory.

In primis xj horses and mars and felees, price .	iij^{li}	xiij^{s}	iiij^{d}
Item iij oxon, price		xxxij^{s}	
„ xj kye, price	iiij^{li}	xiij^{s}	iiij^{d}
„ ix coople sheepe, price		xv^{s}	
„ xij swyne, price		xiij^{s}	iiij^{d}
„ ij carts, a wayne		xij^{s}	
„ ploes and haroes		iij^{s}	iiij^{d}
„ ij teymes and yooks		ij^{s}	
„ horse harnes and colers		iij^{s}	iiij^{d}
„ iiij acres weyt, xv acres barlie, xviij acres of peese	vj^{li}		
„ xij paire of shets lynen, vj paire harden [a]		xiij^{s}	iiij^{d}
„ v coverletts		viij^{s}	iiij^{d}
„ vj peloes, on bolster		ij^{s}	viij^{d}
„ iij towells, ij burde clothes [b] . . .		iij^{s}	iiij^{d}
„ iiij matres on twilte		x^{s}	
„ a countre, a olde awmbre,[c] ij cheres, ij forms, a hallynge [d]		viij^{s}	
„ ij panns, iij ketells		xij^{s}	
„ v brasse potts		x^{s}	
„ xij peese of pueter, iij sawsers . .		vj^{s}	
„ a leed, ij tubbs, ij bolls		vj^{s}	viij^{d}
„ a bason, a laver, a chafyng dishe, iiij candelstycks, ij saltesellers . .		iij^{s}	iiij^{d}
„ a cocke, ix henns			xvj^{d}

[a] Harden, "a common linen made from tow or the coarsest quality of hemp and flax."—Beck's *Drapers' Dictionary*.

[b] Board cloths, *i.e.*, table-cloths.—Catholicon Anglicum, Camden Society.

[c] Awmbre, a cupboard.

[d] Hallynge, tapestry to hang round a hall.

,, an axe, a hacchet, a wymble,[a] a spade, iij yren forks, ij mucke forks, carte roops ij[s]
,, a spitte, cobornes,[b] a raken, potte hooks, a skomer,[c] a laten ladle,[d] a flaket[e] . xx[d]

11 March, 1529. William Clerk of Woodborough summoned for not exhibiting inventory of father's goods and for administering de son tort: suspended.

p. 208.—Undecimo die mensis Martii Anno Domini millesimo cccc°xxix°, Willelmus Clerk de Wodborough, executor ultimi testamenti Johannis Clerk, patris sui, citatus comparuit coram capitulo de Suthwell, etc. Et quia noluit obedire mandatis nostris legitimis in non exhibendo inventorium verum de bonis dicti Johannis patris sui, sed violenter usurpavit ea, absque administratione seu probatione testamenti, ideo capitulum eum in pœnam contumaciæ suæ declaravit eum fore suspensum: et dictus est dies ei, ut compareat coram capitulo, die sabbati proximo, etc. Quo adveniente die, submisit se correctioni capituli, et a pœna suspensionis absolutus est.

Submits and is absolved.

Testamentum Johannis Marshall, Rectoris de Southwhetley.

9 Sept. 1534. Will of John Marshall, rector of S. Helen's, South Wheately.

p. 231.—In the name of god Amen. the ix[th] day of the moneth of Septembre the yere of our lorde god a thowsande ffyve hundreth threty & foure, I John Marshall, parson of the parisshe churche of Saynt Helene of Southwhetley, of hoole mynde & memory, makythe my testament in suche maner as ffolowithe. First I bequethe my soule to allmighti god, our lady saynt mary, and to all the saynts in hevene; and my bodie to be buryed in the churche of Saynt Helen aforsaid. Also I bequethe to the churche of saynt Helene aforsaid vj[s] viij[d]. Item to the upholdyng & mayntenyance thereof. Also I bequethe to the mother churche of Suthwell to our ladie is works vj[s] viij[d]. Also I bequethe to egmanton churche iij[s] iiij[d] Also to the iiij order of ffreers to every ordre xij[d]. Also to every oon of my godechildren iiij[d]. Also to dunnot grove a half quarter of

To our Lady's works, Southwell, 6[s] 8[d].
To Egmanton church, 3[s] 4[d].
To 4 orders of Friars, 12[d].

[a] Wymble, an anger.
[b] Cobornes, cob-irons, the irons by which the spit was supported.
[c] Skomer, a skimmer, a fire shovel. [d] A metal ladle. [e] Flaket, a flask.

malt and a half quarter barly and a half quarter peese. Also I bequethe to Elizabeth grove a yewe and a lame.

The Residue of my goods, befor not bequethed, I geve & bequethe to Thomas mooke & margaret his wyff, whom I doo make myn executours And they to pay my detts & performe this my last wyll & my testament, for the healthe of my soul.

Also I ordeigne and make Mr. Edwarde bassett, doctour of Lawes, supervisor of this my testament or wyll, & he to see my testament and last wyll truely executed & fulfylled, & he to have for his labour vj^{s} viij^{d}. In witness of all these premisses, that is my last will, cristopher walker and thomas birks, vicars chorall of the churche of Southwell, also Henry peese, vicar of North leverton, they have subscribed this in their own hands the day and yere abovesaid, and every oon of them to have for their labour xx^{d}.

To Dr. Bassett, supervisor, 6^{s}. 8^{d}.

To Witnesses—C. Walker, T. Birks, vicars choral, H. Peese, vicar of North Leverton, xx^{d}. each.

cristofer walker.
thomas birks.
henry peese.

Probatum fuit præsens testamentum coram nobis capitulo Ecclesiæ Collegiatæ Beatæ Mariæ Virginis Suthwell etc. decimo octavo die mensis Octobris, anno domini millesimo quingentesimo trigesimo septimo; administratioque omnium bonorum rectoris defuncti concessa fuit executori, in eodem testamento nominato, primitus jurato, &c.

Probate, 18 Oct. 1534.

Parker of Suthwell.

p. 232.—In the name of God Amen: the vijth day of Novembre in the yere of our Lorde God a thowsande fyve hundrethe xxxiiij^{ti} I Thomas Parker, beyng of hooll minde & of hooll memorye, (Loved be God) make and ordayne my testament here in this forme followynge:

7 Nov. 1534. Will of T. Parker, of Southwell.

Firste I bequethe my soule to allmighti God & to our Ladye Saynete Marye, & to all the hoolly cumpeny in hevene, & my bodie to be buryed within the churche yarde of our Ladie of Suthwell.

Item I bequethe to my goostly father for my tythes forgotten xij^{d}. Item I wyll that my wyff geve to poor men & women the day of my buryall xij^{d}. Item I bequethe to Baptiste Parker my son xxvj^{s} viij^{d}. Item I bequethe to Robert Parker my son xxvj^{s} viij^{d}. Item I bequethe to John Parker my son xxvj^{s} viij^{d}. Item I wyll that my house in Westgate with the Lands belongyng thereunto be given, at the decease of my wyff, to whiche of my children she thynkithe best, & that she gevithe the said house unto to have noo money for his child's parte, but it be decided betwext the other twoo, soo that eyther of them shall have xl^{s} for his parte.

The Residue of my goods not bequeathed, my detts payde of the hoole, I gave and bequethe to Helene my wyff, whom I make my sole executrix. Thes beyng witnes: Sir Edmunde Kyngeston, Robert Barra, Robert Vavasour, & Arthur Harlynge with other.

Dorathe Kepeas.

8 Dec. 1534. Will of Dorothy Kepeas, of Beckingham.

p. 224.—In the name of gode Amen. The viijth daie of the monethe of decembre in the yere of our lorde gode a thousande fyve hundreth and xxxiiij I dorathe kepeas of bekyngham, the daughter of Richarde Kepeas of matergay, hole in mynde and goode in remembraunce, makyth my testament in this maner.

First I bequethe my soule to gode allmighti, our ladie sancte marie, & to all the sancts in heven, and my bodie to be buryed in the churche of Hallhalows of bekyngham afore the alter of our Ladie. Also I gyffe and bequethe unto the vicar for my principall accordynge to the acte[a] of parliament.

Body to be buried in All Hallows, Beckingham, before the altar of B.V.M. Principal according to Act of Parliament.

Also I gyffe & bequethe unto the high alter in bekyngham churche xij^{d}. Also I gyffe and bequethe unto the vicar of bekyngham to pray for my soule & all christan soules xx^{d}.

[a] This was the Act of 1529, 21 Henry VIII. c. 4, limiting the value of mortuaries to be taken, to 3^{s}. 4^{d}. where the goods were worth between 10 marks and £30; to 6^{s}. 8^{d}. on £30—£40: and to £1 on £40 and upwards. None at all were to be taken unless there was a custom to that effect, nor on goods below 10 marks in value, nor from married women, children, or any but householders.

Also I gyffe and bequethe to agnes, dorathe & grace, doughters of William Daweson of est Retforde xx^{li}. which is in the hands of the saide William, & whiche the said William shulde have paide, unto me the daye of my mariege.

Also I gyff & bequethe unto every cotage house in bekyngham, matersay, & matersay thorpe, j^{d}.

The residue of all my goods, in whate place or in whose hands they be, I gyffe & bequethe unto my brother William Spure of bekyngham, John Vessy of matersay, & Agnes Kepeas, my syster, whiche William, John, & Agnes I make my full & lawefulle executors, thes men being witnes: John Grenley of bekyngham, thomas Eleson & John Kirke of the same, with other moo, the daye & yere above wrytten.

Probatum fuit prædictum testamentum in domo capitulari Suthwell die mensis[a] anno domini 1535° ; commissa que est administratio omnium bonorum quæ fuerunt virginis defunctæ executoribus prænominatis in testamento, binis eorum viz. Willelmo Spure et Johanni Vessy in forma juris juratis, tertia, viz. agnete, tunc in minoritate constituta, de cujus securitate constat per quoddam scriptum obligatorium. Probate, 1535.

Greve of besthorpe.

p. 229.—In the name of gode Amen: the vijth daye of the monthe of february in the yere of our lord gode a m^{le}ccccccth & xxxv^{ti}, I Richarde greve of besthorpe hooll of mynde & of perfite memory, make this my laste will in maner & forme as folowithe. 7 Feb., 1535. Will of Richard Greve, of Besthorpe.

Firste I bequethe my soule to gode allmighti, to our Lady sancte Mary and to all the holy cumpeny in heven, & my body to be buryed in the parishe churche of sancte andrewe of caunton. Item I geve to the churche of caunton oon chiste. Body to be buried in S. Andrew's, Caunton. A chest to Caunton church.

Item I bequethe to Robart my son oon pair of querne stones and A handmill and a trough.

[a] Blank in original.

a stone trouge. Item I geve to Robert & Christofer my sones the litle howse at besthorpe with fyve lands lyying of Beke furlonge.

Coverlet and sheets.

Item I geve to emmott sudburye oon coverled & a shete. Item I geve to elizabeth greve a cowe & a pair of shetts with oon coverled. Item I give to agnes bacheler my best gowne. Item I geve to the churche of Knesall xij^{d}. Item I geve to the churche of bykeryng xij^{d}. Item I geve to the churche of malbeke xij^{d}. Item I geve to the churche of claypole xij^{d}. Item I geve to sir James lee vicar of caunton, for oblivious tithes and other iij^{s} iiij^{d}.

To Agnes Bacheler the best pan and the small vessel.

Item I geve to elizabeth geve oon pot. Item I geve to agnes bacheler the best pane. Item I geve to agnes bacheler the small vessell. Item I geve to emmott palet oon calf.

The Residue of my goods not bequethed I geve to christofer, Robert and agnes, whom I make my executours, that they dispose for the helthe of my soule as they thinke best. Thes beyng witnes: Sir James Lee, vicar, William Kyngeston & William Johnson, with other.

Testamentum Willelmi Ynkersoll, presbyteri cantarialis.

14 Feb. 1535. Will of William Ynkersoll, chauntry priest of S. John Baptist chauntry, Southwell.

p. 225.—In Dei nomine Amen. The xiijth daye of the moneth of February in the yere of our lorde gode a m^{li}cccccth & xxxv^{te} I sir william ynkersoll, chauntre priest of sancte John baptiste chauntre founded in the collegiat churche of our ladye of Suthwell, hooll in mynde & of perfite memory, makithe, ordeignythe & declarythe my testament & and last wyll in maner & forme folowyng.

Soul to Trinity, &c.

Firste I bequethe my soule to the holy trinite, the blessed virgyn marie, & all the cumpeny in heven; & my bodie to be buryed in the churche yerde of our ladie of Suthwell beforesaide of the est side of our ladie is chapell. Also I bequethe for my mortuarie accordyng to the tenour of the king's acts.

Body to churchyard on east side of our Lady's chapel.

Also I bequethe to the parishe vicar for forgotten tithes xij^{d}. Also I bequethe to every oon of the xvj vicars present at myn exequies iiij^{d}. Also to every oon of the chauntre priests vj^{d}, to

every deacon & sub-deacon ij^{d}, to every clerke, chorister & thuri- 13 wax tapers to be burned round body.
buler j^{d}: in wax to be burned about my bodie the tyme of my 3 peels with 5 bells.
dirige & masse, that is to wyte, xiij serges.[a] Item iij pealls with v bells. Item to iiij poor Folks iiij^{d}.

Also I give & bequethe to John Enkersell, my brother, iij^{s} iiij^{d} in money, & my best coverleds except iij, & a pair of shetts with a mat- Fourth best coverlet, pair of sheets, mattress, and jacket.
terece & a jakett. Also I bequethe to Henry Enkersell my brother iij^{s} iiij^{d} and oon silver spone with a squared heed. Also I bequethe to my sister Helen a great pane, a coverled of yelowe & blake, a A great pan.
sylver spone with a squared heed iij^{s} iiij^{d}, a plater, ij potagers & a Silver spoon with squared head.
thrown[b] cheir.

Also I bequethe to Richard Enkersell, my brother, a standyng cupebord & my best dublet. Also I bequethe to James enkersell my brother a fetherbed, a bolster, my best coverled & oon kowe in the kepyng of William Watts. Also I bequethe to William enkersell, my brother John son, my blake gowne. Also I bequethe to Isabell my said brother is doughter, a little pott & a little pane & A little pot and a little pan.
xij^{d}. Also I bequethe to every oon of my god children xijd. Also I bequethe to William trentham & his children xiij^{s} iiij^{d}. Item to Cecily trentham xx^{d}. Also I bequethe to William bulloke & his children iij^{s} iiij^{d}. Also I bequeth to Johan ashton my shorte tawnye A tawney gown.
gowne without lynyng. Also I bequeth to the chapell of Halughton iiij^{s} in Robert Warde's hands.

Also I bequethe to John Kechyn my portesses[c] & my seconde A breviary and second best pair of hose.
pair of hoysse. Also I bequethe to Agnes Howden my thirde pair To Agnes Howden third best hose and pair of shoes.
of hoysse. Also I bequethe to Richard of the kechyn a pair shoys. Also I bequethe to Richard Hunt, the son of thomas Hunt, my best candellstik, & to his mother, oon plater. Also I bequeth to every oon of my brother Richard children ij^{d}, to every oon of my brother, John children ij^{d}, to every oon of my brother Henry children ij^{d}, to

[a] Serges, *i.e.*, cereos, wax tapers.

[b] Thrown chair, *i.e.*, turned.

[c] Portesses or portiforia were breviaries, *i.e.* service-books containing the offices of the hours of prayer, for daily recitation by the clergy in choir or at home.

my brother thomas childe ij^{d}. Also I bequeth to Sir Edwarde brereley [a] xx^{d}.

The Residue of my goods before not geven nor bequethed I give & bequethe to Richarde & James enkersell, my brothers, whom I ordeyne & make my executors of this my last will & testament, that they paye my detts & dispose the rest for the helthe of my soule, my father & my mother is soules ; & the supervisor of this my last will & testament I ordeigne & make Sir Thomas dune, to whom I give and bequethe for his labour my best bonett: these beyng witnes Sir edwarde brereley, priest, Sir Christofer sare,[b] Sir Roberte Salven, deacon, & John Kechyn.

Sir Robert Blaunche.

11 Feb. 1536. Will of Robert Blaunch, vicar choral.

p. 229.—In the name of Gode Amen : the xi daye of february in the yere of our Lorde a m^{li}ccccth & xxxvi^{te} I Sir Robert Blaunche, beying of hooll mynd & of hooll memory, loved be gode, make & ordeyne my testament in this forme folowyng :

First I bequeth my soule to allmighti god, to our lady Sancte Mary, and to all the holy cumpeny in hevene, & my bodie to bee buried in the churche yerde of our ladye of Suthwell.

Item I bequethe to my uncle Sir William Blaunche all my goods in my chamber & he to dispose them for the helthe of my soule as he thinkithe best. Thes beying witnes: Sir Edmund Kingeston, Sir Thomas palmer, & Sir Robert baily with other.

Testamentum Edmundi Hunt de Normanton.

17 April, 1537. Will of Edmund Hunt, Normanton by Southwell, lessee of prebend of Normanton.

p. 230.—In the name of god Amen. Twesday the xvijth day of Aprile in the yere of our Lorde god a mth ccccth & xxxvij^{ti} I edmunde Hunt of Normanton beside Suthwell, beyng of hooll mynde & goode remembraunce, thanked be our lorde god, makith this my testament & last wyll in maner & Forme folowyng.

[a] The registrar of the chapter of Southwell and a vicar choral.

[b] His name was Sawyer.

First I bequethe my soule to allmighti god, my maker, & our blessed lady his mother, & to all the saynts in heven; and my body to be buryed in the colleage churche of our lady of Suthwell, in saynt petre Ile beside my wyff. To be buried in S. Peter's aisle by wife.

Item I bequethe to the parishe vicar iij^{s} iiij^{d}. Item I bequethe to my mother xx^{s}. Item I bequethe to Edward, my son, when he cummythe to the aege of xxj^{ti} yers, xiij^{li} vj^{s} viij^{d}. Item I bequethe to Henry my son xiij^{li} vj^{s} viij^{d}. Item I bequethe to Johan my doughter xiij^{li} vj^{s} viij^{d}. Item I bequethe to the iiij children of Elizabeth my wyff, the which I have receyved for their partes, xl^{li}. Item I wooll that elizabeth my wyff after my departyng doo and wooll tak upon here administration of my goods before the ordinary, that she shall fynd suffycyent sureties by obligation, as my supervisours shall thinke meete, of this my wyll, and suffycyent for the hooll and full performaunce of this my last wyll and testament. And if my said wyff this refuse to doo upon the Request of my supervisours, bot therein make delay, then I wooll that my supervisours shall take upon them the hooll administracion of my goods accordyng to this my wyll, they fyndyng suffycyent surety to the ordinary for the performance of all and singuler the premisses. Wife to administer but to give security.

Also I will & bequethe to Mr. Doctor bassett & my cosen John Marshall my lees of my prebend of Normanton in the churche of Suthwell to the bryngyng up & custody of my two children edward & John, duryng the noon aege of my son edwarde, and then I woold that he shall have it if he lyve; And if not, I wooll that my son Henry have it. Provided allwayes that Elizabeth my wyff shall have the house belongyng to the said prebend in normanton with all belongyng therto during my terme, yeldyng & paying to the said Mr. Doctor bassett & my cosen Johan Marshall iiij marks yerly, in case she doo not recover my lands in Hokerton to my son and heire; and if she doo recover them then I wooll she have the said house clerly without paying any maner of rent during my terme. Also I wlool, if it fortune that my son edwarde departe from this world, then I wooll that his parte shall remayne to my daughter Johan hoolly. Bequest of lease of prebend of Normanton for bringing up of children.

Wife to have prebendal house to live in.

The Residue of my goods and catalls not bequethed, certayne heirloomes excepted, as apperith by a bill of my hand which I wooll that my son & heire shall have, my detts and legacies paid, I geve & bequethe to Elizabeth my wyff, whom I make my executrix, she to dispose for the helthe of my soule as she thinkyth best, with the oversight of Mr. doctour bassett & my cosen John Marshall, whom I make the supervisours of this my last wyll, & they to have for their labour, either of them, x^{s}. Thes beyng witnes: sir Symeon brynkley,[a] sir Fraunces Hall, John Gilbie with other moo.

Probate 6 Oct. 1537. Probatum fuit præsens testamentum coram nobis capitulo ecclesiæ collegiatæ beatæ mariæ virginis Suthwell, etc. vj^{to} die mensis Octobris, Anno Domini millesimo quingentesimo tricesimo septimo; administratioque omnium bonorum defuncti concessa fuit Elizabeth uxori suæ executrici in eodem testamento nominatæ primitus juratæ.

Testamentum Willelmi Arnall[b] *nuper de Suthwell defuncti.*

6 March, 1541. Will of William Arnall of Southwell. p. 248.—In the name of God amen. The vith Daie of march In the yeare of our Lorde god m^{o}cccc^{o}xli I william Arnall, of Suthwell, being of hole mynde, & of hole memorie, loved be god, make and ordeine my testament, in this manner & forme following.

First I bequaith my soule to almightie god, to our Lady Saint Mariæ & to all the hollie companye of heaven; and my bodie to be buried in the churche yeard of our Ladie of Suthwell.

Item I bequaithe to my sonne Richard Arnall vj oxen & vj horses, with all the geares that longeth to theime. Item I bequaithe to Agness Arnall, Robert Arnall daughter, a cowe. Item I

[a] Brinckley was chauntry priest at Normanton chapel. Hall was a chauntry priest also.

[b] This is about the worst written document in the whole book, having been written in the reign of Elizabeth, as appears by the note at the end. It is interesting as being the earliest will after the suppression of monasteries, and it is remarkable to see how the elaborate and expensive provisions for torches, tapers, and trentals, doles, et hoc genus omne, have shrunk to a beggarly mark for the highways, and a shilling apiece for the parish vicar and the high altar.

bequaith to John Lyttelton twoo quarters of Barley, and one quarter of pease.

Item I bequaith to the high ways of Easthorpe vj^{s} viij^{d}.

Item I bequaith to John Arnall of Morton a quarter of barleye, and a busshell of pease.

Item I bequaith to my gostlye father xii^{d}. Item I bequaith to our Ladye att the highe alter xii^{d}.

The Residue of my goods before not geven nor bequaithed I gyve and bequaithe to my son Richard Arnall, whome I ordeyne and make the executor of this my last will & testament; and John Palmer to be supervisor of this my will, and he to have for his labor vi^{s} viii^{d}. Thies being witnes Sir Edmunde Kingstone, John Palmer, Richard Banes, John Lescoo with other moo.

Probatum fuit hujusmodi testamentum xxvi^{o}. die mensis Maii anno Domini 1542°; coram magistro Edwardo Bassett, Legum doctore, commissario Reverendissimi in Christo patris et domini Domini Edwardi, permissione divina, Eboracensis archiepiscopi, et legitime deputato etc. Probate 26 May, 1542. Before E. Bassett, LL.D., special commissioner of Archbishop Edward [Lee]

Commissaque fuit administratio omnium et singulorum bonorum etc. executori in dicto testamento nominato, in forma juris jurato: et salvo jure cujuscunque.

Nota: quod repertum et registratum fuit prædictum testamentum per me Johannem Lee, notarium publicum, Registrarium Capituli Ecclesiæ collegiatæ de Southwell; anno domini 1567°. NOTE.—This was found and registered by John Lee, Notary Public and Chapter Registrar, A.D. 1567.

ADMISSIONS OF CANONS.[a]

p. 1. xv^{to}. die mensis Novembris, anno Domini millesimo cccc^{mo}. 15 Nov., 1470. Master John Bower, S.T.P., admitted to 2nd prebend of Oxton and Crophill, on resignation of Randolph Bird.

[a] The list of admissions given below, under date of admission, taken from the Southwell Register, is curiously incomplete.

The form of admission of canons was pretty much the same in all cases, though there is a curious variety of expression in detail. It is the exception when the canon is admitted in person. The first few forms are given as specimens.

His proctor, Thomas White, is admitted, installed, and inducted.

septuagesimo Magister Johannes Bower, sacræ Theologiæ professor, admissus erat ad alteram prebendam de Oxton et Crophyll per liberam resignationem Domini Ranulphi Bryd,[a] ultimi canonici ejusdem; et Thomas Whyte procurator ejusdem, cum sufficienti mandato, nomine suo, erat admissus, installatus, et inductus.

30 June, 1471. Master John Barnby, M.A., admitted to prebend and canonry of Northleverton, vacant by death of Alexander Pyrwett, in person of his proxy, Robert Day.

Penultimo die mensis Junii, Anno Domini, m° cccc^mo lxxi°, Magister Johannes Barnby, artium Magister, admissus erat per capitulum ad prebendam et canonicatum de Northleverton, in persona Magistri Roberti Dey, procuratoris sui legitime constituti, per mortem Magistri Alexandri Pyrwett vacantem.

W. Schyrburn, chaplain, constituted deputy proxy.

Eodem die Magister Robertus Dey, cum sufficienti auctoritate, auctoritate substituti, de et tanquam nomine procuratoris ejusdem, substituit[b] Willelmum Schyrburn, capellanum, sibi dans, nomine Domini sui, potestatem specialem et generalem.

8 Jan. 1471. Sir Richard Fletcher admitted to Norwell, 3rd part, on authority of letter from King Edward IV. under his signet on death of John Averel.

viii° die mensis Januarii Dominus Ricardus Fletcher admissus erat ad tertiam prebendam de Norwell, auctoritate literarum Domini Regis Edwardi, capitulo directarum sub ipsius Domini Regis signeto, per mortem Domini Johannis Averel ultimi possessoris ejusdem vacantem, in ipsius propria persona, juxta dictæ ecclesiæ laudabilem consuetudinem etc.

16 Jan. 1474 Sir Edmund Chaterton collated by George Neville, Abp. of York, inducted personally into canonry and prebend of Southmuskham, on death of J. Wraby; and stall in choir and place in chapter assigned to him.

p. 2. xvi° die mensis Januarii Anno Domini m° cccc^mo lxxiiii^to Dominus Edmundus Chaterton,[c] cui Reverendissimus pater, Dominus

[a] Randolph Bird, of Ripon, who is the first canon we come across (see p. 1), was also a canon and prebendary of York, Ripon, and S. Pancras, London. He had been appointed canon of Northwell in Southwell, 26 Oct. 1457, and canon of Oxton and Crophyll, 2nd part, 14 April, 1462. He appears to have become a residentiary at York on resigning this prebend. His will, proved at York, is given in *Surtees Society*, No. 45, *Testament. Ebor*, vol. iii. cxiii. It is dated 25 March, 1483.

[b] This proceeding seems to ignore the legal maxim "delegatus non potest delegare."

[c] Chaterton or Chaderton was a typical secular canon. He was a great adherent of Edward IV., and afterwards of Henry VII., in whose reign he was a master in Chancery, and to whose Yorkist Queen he was chancellor. He had held the sacrist prebend since 29 Oct. 1472, when he became a residentiary; he held the prebend of Southmuskham only for a year, when he exchanged it for Northwell III., and this again 16 Nov. 1476 for Oxton and Crophill, and this again for Dunham

Georgius[a] Eboraci Archiepiscopus contulit canonicatum et prebendam de Suthmuskham, per mortem Domini Johannis Wraby ultimi possessoris ejusdem vacantem, inductus erat in realem possessionem dicti Canonicatus et prebendæ; stallum in Choro et locus in capitulo ejusdem Canonicatus et prebendæ per capitulum fuerunt assignata &c.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
p. 1	25 Nov. 1470	John Bower S.T.P.	T. Whyte	Oxton & Crophyll	Randolph Bryd res.
	30 June 1471	John Barnby M.A.	R. Dey Magister	North Leverton	Alex. Pyrwett al. Prowet d.
	8 Jan. 1471	Richard Fletcher Dominus	In person	Norwell III.	John Averel d.
p. 2	16 June 1474	Edmund Chaterton Dominus	do.	Southmuskham	John Wraby d.
	„	Edmund Lichfield Magister	R. Hardyng	Rampton	J. Rawald[b] d.
	10 Mar. 1474	John Doget Dec. D.	R. Deyne Chaplain	do.	E. Lichfield res.
p. 3	19 Mar. 1474	John Warkworth M.A.	T. Orston	Sacristaria	J. Barrow res.

8 April, 1485. He was also a canon and prebendary of Beverley, Ripon, Lincoln, S. Paul's, S. Stephen's, Westminster, and Salisbury; Warden of Sibthorpe College; Rector of Calverton, Bucks; Dean of Barking; and Archdeacon at the same time of Chester, Salisbury, and Totness. This last piece of pluralism is rather astonishing, as an archdeacon, unlike a canon, had cure of souls; laxity though there was as to plurality in benefices without cure, the line was generally drawn at archdeaconries. Chaterton's will, 6 April, 1499, is at Somerset House. He died before 27 Aug., 1499.

[a] George Neville, Bishop of Exeter, brother of Warwick the kingmaker, Chancellor of England, made archbishop by Edward IV. in 1465. He died 8 June, 1476.

[b] *Sic*, but the name was Rainalds, *i.e.*, Reynolds, as appears from Archbishop Booth's Register where his collation was entered in 1459.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
	19 Mar. 1474	William Clayton Dec. Bac.	T. Orston	Norwell III.	J. Averel [a] d.
p. 4	17 Feb. 1475	Edmund Chaderton Dom.	G. Radcliff Esq.	do.	W. Clayton res.
	20 Feb. 1475	Thomas Chaundeler [b] S.T.P.	G. Radcliff Esq.	Southmuskham	Exchange with Chaderton for canonry and prebend in Royal Free Chapel beneath Westminster Palace
p. 5	6 May 1477	Gervase Clifton Clerk	J. Mere Chaplain	Dunham	John Bate res.
	20 Nov. 1480	Oliver King [c] King's Secretary	G. Clifton sq	Bekyngham	J. Suthwell d.
	5 Dec. 1480	Robert Frank Dec. D.	R. Elot Chaplain	Eton	Exchange [d] for Southhykham in Lincoln Cathedral.
p. 6	24 April 1485	William Talbot Dec. D.	R. Roper Dom.	Oxton	E. Chaderton [e]
	,,	Edmund Chaderton confrater noster et concanicus	T. Urkyll Dom.	Donham	James Stancley res.

[a] This is rather odd. Fletcher had been admitted three years before on death of Averel or Averyll. Probably it is a mistake of the clerk.

[b] Chawndler (see p. 48, where, in A.D. 1434, he is accused of not keeping up the hedge between the vicars' garden and his prebendal mansion at Southwell) was a great person. He was admitted a Scholar of Winchester, A.D. 1430; was Fellow of New College; Warden of Winchester, A.D. 1450; Warden of New College, A.D. 1453 (Kirby's *Winchester Scholars*). He was Chancellor of Wells and York, Dean of Chapel Royal, and Secretary of State; d. 2 Nov. 1490. He was Chancellor of the University of Oxford at least from 5 July, 1457 to 3 June, 1467. (Anstey. *Mun. Acad.* ii., p. 667, &c.)

[c] Canon of York and Windsor; Bishop of Bath and of Exeter, under Henry VII.

[d] The collation is accordingly said to be made by John, Bishop of Lincoln, by the authority of Thomas (Rotherham) Abp. of York.

[e] This is said to be "per dimissionem" of Chaderton, in the sense of surrender, as he can hardly have leased it.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
p. 7	26 July 1485	John Stoke M.A.	In person	Southmuskham	T. Chaundeler res.
	25 Feb. 1485	William Byrley Clerk	R. Roper Dom.	Northmuskham	J. Hardyng d.
	29 April 1486	Robert Grymston Chaplain	In person	Eton	R. Franks res.
p. 8	„	William Skelton S.T.B.	do.	Southmuskham	T. Stok[a] res.
	15 Feb. 1488	William Fitzherbert Dec. D.	do.	Rampton	Master J. Doket res.
p. 9	5 Feb. 1492	J. Raynald LL.B.	J. Wygemore Dom.	Bekyngham	O. King res.
	15 Feb. 1492	Richard Nykks[b] LL.D.	R. Dyson Dom.	Wadburghe	J. Lascy res.
	25 Feb. 1492	Edmund Carter[c] Dom.	R. Symthe Dom.	Polyshall	Hugh Fuller S.T.D. res.
p. 10	9 Dec 1494	William Carpenter[d] LL.D.	R. Dyson Dom.	Bekyngham	J. Raynald res.
	1 March 1495	Henry Horneby[e] S.T.B.	W. Wyght M.A.	Normanton	J. Danvers[e] res.
p. 12	29 Nov. 1496	Nicholas Halswelle[f] Med. Doc.	T. Orston.	Bekyngham	E. Carpenter[d] res.
p. 11	22 Mar. 1497	Brian Sanford Dom.	In person.	Halughton	Walter Waretyr res.

[a] He was called J. Stoke on admission the year before.

[b] Nykks or Nikke was also a Canon of York, and became Bishop of Norwich, A.D. 1500-15. His visitations of Norfolk religious houses fill the greater part of Dr. Jessopp's Camden publication in 1888.

[c] Canon also of Ripon and York. See *Surtees Society, Mem. of Ripon*, ii., p. 198.

[d] Canon of Lincoln and Ripon. See *S. S. Ripon*, II. p. 197. Edmund Carpenter, p. 12, must be a mistake.

[e] J. Danvers, who was several times Chawndeler's vice chancellor or "commissarius generalis" at Oxford (Anstey, *Mun. Acad.*, p. 680, &c.), and was also Canon of York, had been collated to Normanton, 13 March, 1463. He retired on a pension of £14 a year, the agreement for payment of which by his successor is set out. It was to be paid at the High Altar of S. Magnus the Martyr, near the Bridge, London.

[f] Probably proctor at Oxford for All Souls' College in 1480; admitted Fellow there, 1468.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
	15 Jan. 1497	Mark Husse Mag.	In person	Wodeburghe	R. Nykks res.
	12 June 1498	Richard Burton S.T.B.	do.	Sacristaria	J. Warkeworth res.
p. 12	20 Jan. 1498	William Fitzherbert Mag.	In person.	Oxton & Crophyll	W. Talbot d.
	1 Feb. 1498	Ven. Richard Ratcliffe Clerk	do.	Rampton	W. Fitzherbert res.
	16 June 1499	John Wygmore Mag.	do.	Wodeburgh	M. Husse d.
	3 July 1499	William Symonds Mag.	do.	North Leverton	J. Wygmore res.
	17 July 1499	William Symonds Mag.	E. Massburgh	Bekyngham	N. Halswell res.
	,,	Thomas Gree Mag.	In person	N. Leverton	W. Symonds res.
14	22 Aug. 1499	Henry Cranebole [a] Mag.	R. Batemanson	Norwell Overhall	W. Worsley d.
	27 Aug. 1499	Robert Barra [b] Mag.	In person	Dunham	E. Chaderton d.
	2 Sept. 1499	John Fytzherbert Clerk	R. Fytzherbert	Oxton II.	J. Bower S.T.P. res.
	11 Feb. 1499	William Carpenter [c] Dec. B.	R. Norman	Wodburgh	Mark Husse res.
p. 15	30 Sept. 1500	Edward Basset [d]	In person	Southmnskham	W. Skelton res.

[a] Cranebole, otherwise Carnbull, was Canon of York, Beverley, Lincoln, and Fellow of Archbishop Rotherham's magnificent College of Jesus, at Rotherham, in Yorkshire, an imitation of Winchester College, a poor remnant of which still constitutes the Grammar School foundation there. Carnbull's will is given in *S S. Test. Ebor.* v., 28.

[b] Barra, or Barry, was also a Canon of York. His will is given *supra*, p. 125.

[c] Carpenter, also Canon of Lincoln and Ripon. See *S.S. Ripon*, ii., 197.

[d] In the entry of his admission it is stated that he was collated by Henry VII., sede vacante.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
	15 May 1501	William Atkynson S.T.P.	Christ. Johnson	Norwell III.	W. Watson d.
	17 Nov. 1501	Thomas Fitzherbert Mag.	In person	Eton	R. Grymston res.
	25 Oct. 1505	G. Savage Dom.	do.	Bekyngham	W. Symonds d.
p. 16	16 Nov. 1505	Thomas Dalbie Mag.	Ed. Verdon	North Leverton	T. Gree d.
	10 Dec. 1505	Martin Colyns [a] Mag.	R. Rothwell	Palishall in Northwell	E. Carter res.
	15 Feb. 1506	John Hatton [b] Bishop of Negropont	T. Westbie	Sacristaria	R. Burton in suc.
	3 Sept. 1507	Richard Wiott [c] Mag.	T. Kendall	Northwell Overhall	H. Carnebull res.
	12 Feb. 1507	George Dudley	T. Westbie	Wodburgh	W. Carpenter d.
	6 April 1509	Christopher Urswikke [d] Mag.	T. Ingelarde Literate	Northwell Palisball	M. Colyns in suc.
	17 Aug. 1509	Walter Blounte Mag.	R. Hardie	Northwell III.	W. Atkynson in suc.
p. 17	4 June 1510	Richard Paice [e] Mag.	do.	Northmuskham	W. Byrley in suc.
	10 May 1514	William Dragley Priest	do.	Ox[t]on and Crophyll	W. Fitzherbert d.

[a] Canon and Treasurer of York.

[b] He was Canon of York, Archdeacon of Nottingham.

[c] Proctor at Cambridge 1501, Canon of York, d. 1522. T. Kendall is probably a mistake for J.

[d] He was probably a son of the Recorder of London, afterwards Lord Chief Baron, who secretly admitted Edward IV. to London on his final return to power. He is the Sir Christopher Urswick in Shakespeare's *Richard III.*, Act IV., Scene 5, who is sent by the Earl of Derby to Richmond with the message of his intended treachery. Urswick had his reward in becoming the King's almoner and Dean of Windsor. He was also a Canon of York, having been Dean there and Archdeacon of Richmond, Wilts, and Surrey.

[e] He was Secretary of State during Wolsey's tenure of power, and Canon of York, Dean of Exeter and S. Paul's ; see his life in Milman's "Annals of S. Paul's."

	Date.	Canon.	Proctor.	Prebend.	Last holder.
	13 July 1514	Robert Langton LL.D.	W. Greene	Northmuskham	R. Paice res.
	18 Jan. 1516	Thomas Nicholls Dec. B.	In person	do.	R. Langton res.
	6 May 1517	Richard Pygott Clerk	J. Bull for W. Brodhed	Norwell III. or of R. Banfeld	W. Blounte d.
p. 18	20 June 1517	Thomas Edwards Priest	R. Wiott S.T.P.	Sacrist.	J. Hatton d.
	15 Sept. 1518	Francis de Dottis[a] M.A., M.D.	R. Browne	Normanton	H. Horneby d.
	26 Nov. 1520	John Maxe[b] Abbot of Welbeck	In person	Halughton	Brian Sanforde res.
	2 June 1522	Thomas Wynter[c] Clerk	J. Bull	Palishall	Ursewikke, d.
	2 Aug. 1522	Thomas Wynter[c] Clerk	J. Lunde	Overhall	R. Wiott d.
	31 Aug. 1522	Richard Bishop of Negropont	J. Bull	Palishall	T. Wynter cession.
p. 19	17 Sept. 1523	John Watson Chaplain	In person	Northwell	R. Pigott res.
	17 April 1526	John Wilkynson Priest	In person	Sacrist.	T. Edwards res.
	18 June 1526	John Alen LL.D.	N. Browbee Notary Public	Normanton	J. Frauncis de Dottis
	6 July 1526	Robert Nooke S.T.B.	W. Booke Literate	North Leverton	T. Dalby d.
	4 Oct. 1526	William Benet LL.D.	R. Hardy Dean of Christianity and Chauntry Priest	Northmuskham	T. Nicols d.

[a] Canon of York.

[b] See note on p. 127.

[c] This was Wolsey's son, whose list of clerical preferments was remarkable. He was, amongst other things, Canon of York and Archdeacon of West Riding and Richmond. He was Dean of Wells when, on the very eve of his fall, 6 Oct. 1528, Wolsey calmly wrote to Henry VIII. to suggest that his "pore scoler" should be made Bishop of Durham "when I shulde fortune to leve the same."

	Date.	Canon.	Proctor.	Prebend.	Last holder.
	10 July 1527	William Clarburgh [a] LL.D.	R. Hardy	Rampton	R. Ratcliffe d.
	20 Aug. 1527	William Clarburgh	do.	Dunham	R. Barray d.
p. 20	31 Oct. 1527	Thomas Westbie LL.B.	T. Westbie Literate	Rampton	W. Clarburgh res.
	19 May 1528	William Langforde S.T.P.	R. Jacson	Eyton "near Retford in le Clay"	T. Fitzherbert res.
	20 Sept. 1528	Thomas Donyngton Dec. B.	In person	Palishall	Ric. Mediensis Epis. res.
	12 Oct. 1528	John Bell Dec. D.	do.	Normanton	J. Alen res.
	6 July 1529	Nicholas Lentall Clerk	W. Booke Literatus	North Leverton	R. Nooke d.
	12 Dec. 1529	J. Olyver LL.D.	In person	Norwell Overhall	T. Wynter res.
p. 21	4 Mar. 1529	Thomas Marcer [b] LL.B.	W. Booke	North Leverton	N. Lentall res.
	12 May 1530	Richard Tomyew Literatus		Norwell III.	J. Watson d.
	22 April 1532	Thomas Byrton S.T.B.	In person	Palyshall	T. Donington d.
	9 May 1533	John Keale Dec. B.	do.	Sacrist	J. Wylkynson res.
). 22	21 Aug. 1533	Matthew Witton S.T.B.	do.	Eyton	W. Langforthe res.
	18 Dec. 1533	Henry Willyams S.T.P.	do.	Northmuskham	W. Bennet d.
	30 April 1534	John Brandysby S.T.P.	do.	Dunham	W. Clarburghe d.

[a] Canon also of York, Lincoln, Howden, and Hemingborough. His will is in *S. S. Test. Ebor.*, V. 241.
[b] A chauntry priest of York Cathedral, Canon of Ripon. *S. S. Ripon*, II. p. 243.

	Date.	Canon.	Proctor.	Prebend.	Last holder.
	1 Nov. 1535	Geoffrey Downes S.T.P.	In person	Palyshall	T. Byrton d.
p. 23	15 Sept. 1536	Richard Dean Priest	do.	Halughton	J. Elphin Episc. d.
	6 April 1537	John Adams Priest	do.	Sacristia	J. Keale res.
	4 June 1537	Thomas Horsley Clerk	do.	Norwell III.	R. Thomyow res.

Southwell Prebendaries.[a]

Beckingham, founded by Thurstan, Abp. 1119-35.
(W. B., p. 13, 21, 237.)
(North Leverton taken out of it in 1291).

Endowment,[b] chiefly tithe: 1291, £23 6s. 8d.; 1547, £19 5s. 0d.

A.D. 1446. John Suthwell, admitted 6 July; died.
1480. Oliver Kyng, ,, 20 Nov.; resigned.
1492/3. John Raynald, LL.B., ,, 5 Feb.; ,,
1494. William Carpenter, ,, 9 Dec.; ,,
1496. Nicholas Halswell M.D., ,, 8 Nov.; ,,
1499. William Symonds, ,, 17 July; ,,
1505. George Savage, ,, 25 Oct.

Still Prebendary in 1535, 1540.

1547. William Saxey
1553. do. pensioner, £6 13s. 4d.

[a] This list is mainly from Le Neve, iii., p. 415, drawn up by Mr. J. F. Dimock, late a vicar choral of Southwell. The reference (W. B.) is to the Southwell White Book, in which the foundation deeds of those prebends whose foundation is known are given. A.D. 1535 was the date of the *Valor Ecclesiasticus;* 1540 of the surrender to Henry VIII., *Rymer's Fœdera*, vi., p. 30, ed. 1741; 1547 of the *Certificates of Colleges and Chauntries*, Record Office, No. 37.

[b] The nature of the endowment is from the *Valor Ecclesiasticus*, 1535. 1291 is the date of Pope Nicholas's taxation; 1547 of the last (Edward VI.) *Certificates of Chauntries*. It is to be noted that while the ancient prebends, whose endowment was mainly land, had gone up in value; the rest, whose endowment was largely tithe, had gone down. As the net income is taken in both cases, one explanation is that the outgoings are larger. The fines on renewals of leases do not appear in the value.

Dunham, founded by Thurstan, Abp. 1119-35.
(W. B., p. 13.)

Endowment, chiefly tithe: 1291, £36 13s. 4d.; 1547, £23 17s. 9d.

1442. John Bate, collated 18 June.
1478. Gervas Clifton, admitted 6 May; resigned.
1479. James Stanley, collated 1 Nov.; ,,
1485. Edmund Chaterton, admitted 24 May; died.
1499. Robert Barra, ,, 27 Aug.; ,,
1527. William Clairburgh, LL.D., ,, 20 Aug.; ,,
1534. John Brandisby, S.T.P., ,, 30 April; ,,
Still Prebendary 1535, 1540, 1547.

Eton, founded by Abp. John le Romaine, 3 Feb., 1290.
(W. B., p. 28, Dugdale, p. 13.)

Endowment, chiefly tithe: 1291, £16 13s. 4d.; 1547, £2.

1458. Thomas Wymbish or Wymbussch, Dec. Bac., collated 28 March; resigned.
1477. John Tram, collated 12 Nov., 1477; ,,
1480. Robert Frank, Dec. D., admitted 5 Dec.; ,,
1486. Robert Grimston, ,, 29 April; ,,
1501. Thomas Fitzherbert, LL.D., ,, 17 Nov.; ,,
1528. William Langforde, S.T.P., ,, 19 May; ,,
1533. Matthew Witton, S.T.B., ,, 21 Aug.
Still Prebendary in 1535, 1540, 1547.

Halloughton, founded by Roger of Bishopsbridge, Abp. 1154-81, about 1160. (W. B., 26-8.)

Endowment, land: 1291, £6 13s. 4d.; 1547, £5 15s. 3½d.

1450. Edmund Warter,[a] collated 13 Oct.; resigned.
1497. Brian Sandford, admitted 22 Mar.; ,,
1520. John Maxe, Abbot of Welbeck, Bp. of Elphin, ,, 26 Nov.; died.

[a] It is not certain, but probable, that he is the same person as Walter Waretyr who resigned in 1497. Edmund Warter was still prebendary in 1475, as Stephen Clerk, his vicar choral, complains (p. 24 *supra*) that his wages are in arrear.

1536. Richard Dean, admitted 15 Sept.
Still Prebendary 1540-1558 [a] Pensioner, £4, 1553.[b]

North Leverton, founded by Abp. John le Romaine, 19 Oct., 1291, out of the prebend of Beckingham.
(W. B., p. 24. Dugdale, p. 12.)
Endowment, tithe: 1291, £13 6s. 8d.; 1547, £5.

1448. Alexander Prowet, Dec. B., collated 7 June; died.
1471. John Barnby, M.A., admitted 29 June; ,,
1492. John Wygmore, collated 19 April, 1492; resigned.
1499. William Symonds, admitted 2 July; ,,
1499. Thomas Gree, ,, 17 July; ,,
1505. Thomas Dalby, ,, 16 Nov.; died.
1526. Robert Nooke, S.T.B., ,, 6 July; ,,
1529. Nicholas Lentall, ,, 6 July; resigned.
1529. Thomas Mercer, LL.B, ,, 4 Mar.
Still Prebendary 1535, 1540.
1547. William Rede.

North Muskham, founded probably by Abp. Thomas II., A.D. 1109-1114.
Endowment, land and tithe chiefly in North Muskham and Caunton: 1291, £40 0s. 0d.; 1547, £31 9s. 5½d.

1454. Robert Clyfton, 13 May; resigned.
1470. John Hardyng, died.
1485. William Byrley, admitted 25 Feb.; resigned.
1510. Richard Paice, ,, 4 June; ,,
1514. Robert Langton, ,, 13 July; ,,
1516. Thomas Nicholls, ,, 18 Jan.; died.
1526. William Benet, ,, 4 Oct.; ,,
1533. Henry Williams, ,, 15 Dec.
Still Prebendary 1540-1547. Pensioner, £13 6s. 8d. 1553.[a]

[a] Dean was precentor and residentiary at Ripon. He, with Downes of Norwell Palishall, and Marshall of Rampton, procured a charter of inspeximus and confirmation for the minster from Elizabeth in this year.

[b] According to a list given by Browne Willis, *Mitred Abbies*, vol. 2, p. 169.

South Muskham, founded probably by Abp. Thomas II., A.D. 1109-1114.

Endowment, chiefly tithe: 1291, £13 6s. 8d.; 1547, £13 4s. 5½d.

1449. John Wraby, collated 22 July; died.
1474. Edmund Chaterton, admitted 16 Jan.; resigned.
1475. Thomas Chaundeler, S.T.P., ,, 20 Feb.; ,,
1489. Thomas Stoke, ,, 26 July; ,,
1488. William Skelton, S.T.B., ,, 2 June; ,,
1500 Edward Basset, ,, 29 Sept; ,,
1535. Richard Langreth,[a] collated 31 Oct.; died.

Still Prebendary 1540.[b]

1547. Stephen Tenaunte.

Normanton, one of the three[c] original Prebends.

Endowment, land at Southwell and Normanton, and at half Whitsuntide oblations: 1291, £26 13s. 4d.; 1547, 20.

1463. John Danvers, Dec. D., collated 13 Mar.; resigned.
1495. Henry Horneby, S.T.B., admitted 1 Mar.; died.
1518. John Fraunceis de Dottis, M.A.; M.D., ,, 15 Sept.; resigned.
1520. John Allen, LL.D., ,, 18 June; ,,
1528. John Bell, Dec. D., ,, 12 Oct.
1535. Thomas Whyte.[d]

Still Prebendary 1540-1547. Pensioner, £13 6s. 8d., 1553.

[a] Archdeacon of Cleveland. He is called Langrysche in the surrender to Henry VIII. in 1540.

[b] In 1558 our old friend Edward Brerely, the chapter clerk, was made prebendary.

[c] This is Mr. Dimock's statement in Le Neve, apparently founded on Dickinson's *History of Southwell*. There hardly seems sufficient reason for the statement that there were only three prebends at first. It is probably founded on the Domesday entry: "In Sudwelle tres clerici habent iv carucatas terræ et dimidium," and an agreement dated St. Oswald's day, 1266 (White Book, p. 20) between the prebendaries of Normanton and the two Northwells for the division of the tithes of Southwell parish between them. But Domesday Book really suggests that there were more, as it specifies lands of the canons also in Crophill and Woodburgh. It is probable there were originally seven canons, as at York and Beverley, afterwards represented by the prebends of Normanton, three of Norwell, Oxton, Northmuskham, and Woodburgh, as there are no known foundation deeds of these. The Sacrist prebend, of which also there are no foundation deeds was rather an office than a prebend.

[d] White's name is not given in Le Neve, Mr. Dimock not having, apparently, consulted Rymer or *Chauntry Certificates*.

Norwell Overhall.

Endowment, land and tithe in Norwell and Southwell: 1291, £30 13s 4d.; 1547, £50.

1453. William Worseley, collated 30 Mar.
1499. Henry Cranebull, ,, 18 Aug., adm^{d} 22 Aug.; resigned.
1507. Richard Wyat, S.T.P., ,, 1 Sept., ,, 3 Sept.; died.
1522. Thomas Wynter, ,, 2 Aug.; resigned.
1529. John Oliver, LL.D., ,, 12 Dec.

Still Prebendary 1535-1547.

Norwell Palishall.

Endowment, land and tithe in Norwell and Southwell: 1291, £26 13s. 4d.; 1547, £29 8s. 6½d.

1451. John Porter, collated 26 Nov.,
1479. William Clifton, ,, 3 July, died.
1491. Hugh Trotter, resigned.
1492. Edmund Carter, admitted 28 Feb.; ,,
1505. Martin Colyns, LL.D., ,, 10 Dec.; ,,
1509. Christopher Urswyck, LL.D., ,, 6 Apr.; died.
1522. Thomas Wynter, ,, 2 June; resigned.
1522. Richard, Bp. of Negropont, ,, 31 Aug.; ,,
1525. Thomas Donyngton, Dec. Bac. ,, 20 Sept.; died.
1532. Thomas Byrton, S.T.B. ,, 22 Apr.; ,,
1535. Geoffrey Downes, S.T.P., ,, 1 Nov.

Still Prebendary 1540, 1547, 1559.
Pensioner, £13 6s. 8d., 1553.

Norwell Tertia Pars.

Endowment, tithe: 1291, £10; 1547, £5 0s. 0½d.

1462. John Averell, collated 26 Oct. died.
1472. R. Fletcher ,, 19 Feb.
1474. William Clayton, B.A., admitted 2 Apr.; ,,
1476. William Watson,
1501. William Atkinson, S.T.P., ,, 15 May; ,,
1509. Walter Blount, ,, 17 Aug; ,,

1517. Richard Pygott, admitted 6 May; resigned.
1523. John Watson, ,, 17 Sept.; died.
1530. Richard Tomyew, ,, 12 May; resigned.
1537. Thomas Horseley, ,, 5 June.
1547. Thomas Hewett.
1553. Thomas Hewett, pensioner, £4.

Oxton and Cropwell.—I.

Endowment, land, and half the tithes of Oxton, Cropwell, Hickling: 1291, £20; 1547, £23 4s. 4d.

1461. Richard Andrew, LL.D., Preb & D. of York. collated 25 July; resigned.
1476. Edmund Chaterton collated 16 Nov.; resigned.
1485. William Talbot, Dec. D. admitted 24 Apr.; died.
1498. William Fitzherbert ,, 20 Jan.; died.
1514. William Dragley, ,, 10 May.
1538. Edward Basset, ,, 31 Oct.

Still Prebendary 1540-1547.

Oxton & Cropwell.—II.

Endowment, land and half the tithes of Oxton, Cropwell, Hickling: 1291, £20; 1547, £24 19s. 7½d.

1462. Ralph Bird, or Brid collated 14 Apr.; resigned.
1470. John Bower, S.T.P., admitted 15 Nov.; resigned.
1499. John Fitzherbert, ,, 2 Sept.

Still Prebendary, 1535-1547.

Rampton, founded circ. 1200 by Pavia, daughter of Nigel de Rampton, and Robertt Malluvel.

Endowment, some land, chiefly tithes: 1291, £20; 1547, £16 7s. 9½d.

1459. John Ranalds, Dec. B. collated 7 Aug.; died.
1474. Edmund Litchfield, M.A., admitted 16 Jan.; resigned.
1474. John Doget, Dec. B. ,, 16 Mar.; ,,
1488. William Fitzherbert, Dec. B., ,, 15 Feb.; ,,
1498. Richard Ratcliffe, ,, 1 Feb.; died.
1527. William Clayburgh, LL.D. ,, 10 July; resigned.
1527. Thomas Westby, LL.B., ,, 30 Oct.

1540. Thomas Wynter.[a]
1547. Thomas Marshall.[b]

Sacrista or Segeston or Sexton.

Endowments, land at Southwell; mainly oblations in church: 1291, £5; 1547, £4 15s. 10d.[c]

1458.	John Toralde, LL.B.,	collated	3 Jan.
1472.	Edmund Chaterton held it.		
1474.	John Barrow, resigned.		
1474.	John Warkworth, M.A.,	admitted	19 Mar.; resigned.
1498.	Richard Burton, S.T.B.,	,,	12 June; died.
1509.	John Hatton, Nig. Epis.	,,	15 Feb.; ,,
1517.	Thomas Edwards,	,,	20 June; resigned.
1526.	John Williamson,	,,	12 April; ,,
1532.	John Keale, Dec. D.,	,,	9 Mar.; ,,
1537.	John Adams,	,,	6 April; ,,

Still Prebendary 1540-1547. On abolition of the College made Parish Vicar, 1548.

Woodburgh.

Endowment, land in Southwell, tithe at Woodburgh: 1291, £6 13s. 4d.; 1547, 14s. 3s. 5d.

1452.	John Sutton, M.A.,	collated	28 Aug.; resigned.
1452.	John Lasey, resigned.		
1492.	Richard Nikks, LL D,	admitted	15 Feb.; resigned.
1497.	Mark Husse,	,,	15 Jan.; died.
1499.	John Wygmore,	,,	10 June; resigned.
1499.	William Carpenter, Dec D.	,,	11 Feb.; ,.
1507.	George Dudley.		

Still Prebendary 1535-1547.

[a] But it is probable that the name has been misread by Rymer, as Wynter resigned the prebend of Norwell Overhall in 1529 on Wolsey's fall, when he was made to resign nearly all his preferments.

[b] Archdeacon of Lincoln, 1554-9; joined in procuring a new charter from Elizabeth in 1558.

[c] In 1535 the net endowment was only £1 2s. 6½d. There is some mistake in the arithmetic in 1547, as the figures show a *minus* quantity to go to the prebendary but the total as in the text. No doubt the offerings had declined.

Admission of Residentiary Canons.

PROTESTATIONES CANONICORUM.[a]

Penultimo die mensis Septembris ultimo die ejusdem, ac primo die mensis Octobris, A.D. millesimo cccc^mo^lxxii^do^; coram venerabilibus viris Magistro Willelmo Worsley,[b] Legum Doctore, et Domino Johanne Wraby, Canonicis Residentiariis, capitulariter congregatis, aliis que dictæ ecclesiæ ministris, comparuit Dominus Johannes Warsopp, procurator sufficienter et legitime constitutus Magistri Johannis Bate, Canonici ejusdem ecclesiæ, ac prebendarii de Dunham in eadem, vice et nomine dicti magistri, protestabatur publice, et dicebat quod Dominus suus Johannes Bate antedictus, ratione dictorum suorum canonicatus et praebendæ in eadem ecclesia, vult et intendit residentiam suam personalem et canonicalem in eadem ecclesia, juxta et secundum statuta et consuetudines ejusdem ecclesiæ, et prout alii Canonici Residentiarii perantea inchoare, continuare, et perimplere consueverunt, in persona sua inchoare, facere, et perimplere, prout ejusdem ecclesiæ artant consuetudines et statuta, infra terminum in dictis statutis limitatum.

29 and 30 Sept., 1 Oct. 1472. Before Worsley and Wraby, residentiaries in chapter assembled, Warsopp, as proctor of J. Bate, canon and prebendary of Dunham, publicly protests the canon's intention to make his personal and canonical residence for the term limited in the Statute of the Church.

Prædictis tribus diebus mensis Septembris et Octobris, simul cum dicto Domino Johanne Warsopp, Dominus Johannes Bull, vicarius choralis ejusdem ecclesiæ, procurator Domini Johannis Averhyll, ejusdem ecclesiæ Canonici et prebendarii tertiæ prebendæ de Norwell, sufficienter et legitime constitutus, vice et nomine Domini sui, palam et publice coram venerabilibus viris Magistro Willelmo Worsley et Domino Johanne Wraby, canonicis antedictis, protestabatur quod dominus suus antedictus vult et intendit, ratione

Same three days. John Bull, proctor of John Averill, canon and prebendary of Norwell 3rd pt. does the same.

[a] Any canon might, it seems, become a residentiary after a year from his collation, if at Michaelmas he publicly "protested" or declared his intention to reside. Residence only meant three months or twelve weeks during the year. *See* Statutes, *post.*]

[b] Worsley was afterwards Dean of St. Paul's. In *Surtees Society Testamenta Ebor.* IV. No. 77, a tremendous list of his preferments, including the Archdeaconry of Nottingham, is given.

suorum canonicatus et prebendæ, personalem et canonicalem suum residentiam juxta et secunda statuta et consuetudines ejusdem ecclesiæ, et prout alii Canonici Residentiarii ejusdem ecclesiæ perantea inchoare, continuare, et perimplere, consueverunt, in persona sua inchoare, continuare, et perimplere, infra terminum in dictis statutis limitatum.

The same three days. John Gregory appears for Edmund Chatterton, canon and prebendary of the Sacristy, with a procuration under seal of the prior and convent of Thurgarton.

p. 25.—Dictis diebus tribus mensis Septembris et Octobrs, comparuit coram dictis venerabilibus viris Magistro Willelmo Worsley et Domino Johanne Wraby, Canonicis Residentiariis prædictis Dominus Johannes Gregore, procurator constitutus, vice et nomine Domini sui Domini Edmundi Chatterton, canonici ejusdem ecclesiæ et prebendarii Sacristariæ in eadem, cum procuratorio sigillato sub sigillo Prioris et conventus de Thurgarton, protestabatur publice quod dominus suus antedictus vult et intendit, ratione dictorum suorum canonicatus et prebendæ, suam personalem et canonicalem residentiam, juxta et secundum statuta et consuetudines ejusdam ecclesiæ, et prout alii Canonici Residentiarii inchoare, continuare, et perimplere consueverunt, in persona sua inchoare, continuare, et perimplere, infra terminum in dictis statutis limitatum.

Protestation admitted subject to the procuration being shown to be legal, and the requisition to Thurgarton [to seal it] have been true.

Qua protestatione, ut præmittitur, facta, dictus Venerabilis Magister Willelmus Worseley, dicti capituli commissarius legitime deputatus, admisit dictam protestationem, sub hac protestatione, quod dictum procuratorium [a] Domini Edmundi Chatterton de cetero reperiatur legitimum, et requisitio facta Priori et conventui de Thurgarton sit legitima et omnino veritati consona.

13 Oct. Protestation admitted absolutely.

xiii^to^. die dicti mensis Octobris, dictus venerabilis Magister W. Worsley reperit requisitionem legitime factam, et admisit simpliciter protestationem Domini Edmundi Chatterton.

[a] This is somewhat mysterious. Apparently the "power of attorney" to Gregory, which ought to have been sealed with Chatterton's own seal, was sealed with the seal of Thurgarton Priory on his request, perhaps because he, as a simple and newly promoted prebendary, had not a seal or had not one sufficiently well known, so he got the convent to authenticate the document by their seal.

p. 13.—ix die mensis Septembris, anno Domini millesimo cccc^mo lxxiiii^to, Reverendus vir Magister Willelmus Worsley, Canonicus Residentiarius ecclesiæ collegiatæ Beatæ Mariæ Suthwell, in domo capitulari ejusdem capitulum publice faciens, in præsentia omnium ministrorum ejusdem ecclesiæ tam vicarariorum choralium quam aliorum cantaristarum, ex eorum consensu pariter et assensu, tractatu prius habito per eundem Reverendum virum cum fratribus suis Dominus Johanne Wraby et Edmundo Chatterton, Canonicis Residentiariis ejusdem ecclesiæ; pro eo quod Reverendissimus in Christo pater et dominus, Dominus Georgius, Ebor archiepiscopus, in præsenti non gaudet suam libertatem[a] sed extra regni confinia existit, dispensaverunt[b] cum præfato Edmundo Chatterton pro Residentia sua in dicta ecclesia, anno Domini instanti, pro xii septimanis; sub hac forma, quod exponet labores suos in adjuvando, succurrendo, præfato Reverendissimo patri quantum in se erit, quoad in sua gaudebit libertate, et tantum extunc percipiet de communia sua adeo si personalem residentiam in dicta ecclesia fecisset, prout ex solito fieri solet.

[c] Summa hujus anni[d]: quadraginta septem libræ, quinque solidi, sex denarii et unus obulus; quæ quidem unt divisa inter tres canonicos; videlicet, Magistrum Robertum Barra, Magistrum Edwardum Basset, Magistrum Willelmum Dragley, ultra pecunias

Circa 1525. Residentiaries' common fund, £47 5s. 6d. besides matins' money and profits of a vacant prebend divisible among three residentiaries, Barra, Bassett, and Dragley, each £15 15s. 2d.

[a] The archbishop, like his brother the kingmaker, had changed sides so often that on Edward's readmission to London in 1471 and restoration he was arrested, and eventually sent prisoner to Calais and Guisnes. He was released in 1475, but died the next year.

[b] This dispensation was in accordance with a statute of Archbishop Walter Grey in 1225, "Si quis autem fratrum infra tempus residentiæ necesse habuit exire pro negotio urgenti, de licentia fratrum tunc residentium ad certum tempus exire poterit, et pro residenti nichilo minus habeatur."

[c] This is written on the front fly-leaf of the register. It shows that a residentiary canonry was not very valuable.

[d] It must be between 1522—as Dragley's protestation of residence took place in 1521—and 1526, when Barra made his will and almost immediately after died. In the *Valor Ecclesiasticus*, 1535, the common fund is stated at £49 14d. 8s.

matutinales,[a] et præter vacationem[b] prebendæ de Northmuscham in manibus Thomæ Robynson et Randulphi Higdon remanentis ; et sic, quilibet pro parte sua recipit, quindecim libras, quindecim solidos, et duos denarios.

Jesus.[c]

10 Sept., 1527. Bassett and Dragley, residentiaries, canons of Southmuskham and Oxton respectively, make this agreement, drawn up by Richard Bradshaw, chapter clerk.

p. 166.—Decimo[d] die mensis Septembris, anno Domini millesimo quingentesimo vicesimo septimo, Venerabiles viri Magister Edwardus Basset, Decretorum Doctor, et Magister Willelmus Dragley, in legibus Bacalarius, Canonici Residentiarii hujus ecclesiæ collegiatæ Suthwell, ac prebendarii prebendarum de Southemuscham et Oxton, capitulariter congregati et capitulum facientes, una cum Gardianis et actorum scriba ; habito prius diligenti tractatu super certis negotiis utilitatem ecclesiæ et capituli concernentibus, acta et inactitata sequentia a me, Ricardo Bradshay, notario publico et scriba actorum capitularium antedictæ ecclesiæ Suthwell, scribi et inactitari petierunt sub ea, quæ sequitur, forma verborum :

1. Dragley surrenders the farm of Upton Rectory, which he holds as senior residentiary, having been longest in residence, and duly provided meat and drink for the ministers of the church.

In Dei nomine Amen. Die, mense, anno, et loco supradictis, ego, Willelmus Dragley, in legibus Baccalarius, Canonicus Residentiarius et prebendarius prebendæ de Oxton in hac alma ecclesia Suthwell, non coactus nec compulsus, sed mea spontanea voluntate et meo libero arbitrio motus, firmam rectoriæ de Upton in manus Magistri Edwardi Basset, concanonici residentiarii, pure et libere resigno ; quæ quidem firma, per statuta et antiquum consuetudinem hujus ecclesiæ, mihi de jure contingeret, quia personalem residentiam

[a] These were the moneys payable under statute of Abp. Walter Gray, 20 Ap., 1225 (W. B., p. 44) for attending matins, 3d. on ordinary feasts, 6d. on the greater feasts.

[b] The profits of vacant prebends belonged to the residentiaries, after the year of the Canon's death, during which the profits were applicable for his soul or the payment of his debts, according to Bull of Alexander III., A.D. 1171. (W. B., p. 1.)

[c] This is written at the top of the page, not apparently specially apropos to the subject.

[d] This shows some of the profits which the residentiaries enjoyed beyond the division of the common fund, in rents, fines, and patronage.

per plures annos et majora tempora quam ipse Magister Edwardus Basset,[a] confrater meus et concanicus, feci, exhibendo ministris ecclesiæ, secundum antiquam consuetudinem, per tempus etiam consuetum, cibaria et pocula sufficienter et competenter: Qua quidem facta resignatione, prædictus Magister Edwardus modo supradictus, omne jus et titulum Magistro Willelmo Dragley, in et de firma rectoriæ de Rolston, jure sibi contingente, resignavit et concessit; ulteriusque promisit ut in causis capituli, quum tempus exigerit, locum judicialem teneat, et pro tribunali sedeat, ratione senioritatis sibi resignatæ.

Bassett surrenders to Dragley the farm of the rectory of Rolston rightly belonging to him, and promises to do the judicial business in consideration of the seniority resigned to him.

Præterea inter prædictos venerabiles viros, eodem die et loco, decretum et determinatum est, quod Magister Willelmus Dragley nominationem et præsentationem habebit proximi cantaristæ ad quamcumque cantariam in ecclesia Suthwell fundatam, quando eam vacare contigerit, et etiam primam et proximam nominationem et præsentationem ad officium et stallum subdiaconatus quando citius vacaverit. Insuper prædictus Magister Edwardus bis nominabit et præsentabit ad duas cantarias, (post quam iterum Magister Willelmus nominaverit aut præsentaverit), duos capellanos idoneos, et etiam jus habebit præsentandi aliquos literatos idoneos bis ad loca et stalla diaconatus et subdiaconatus; et tum omnia beneficia, cantariæ, stalla diaconorum et subdiaconorum, alternis vicibus ab utroque sunt conferenda, ita ut prioritatem, primam nominationem, et præsentationem in omnibus suo cursu obtineat et consequatur, ratione senioritatis sibi concessæ et resignatæ, antedictus Magister Edwardus. In quorum fidem et testimonium nomina et cognomina inferius scripserunt.

Decreed also that Dragley shall have next presentation of next chauntry and of next sub-deacon's stall.

Bassett shall have presentation to two chauntries and two deaconries or sub-deaconries after that; afterwards each shall present in turn to all benefices, Bassett having priority as senior.

per me Edwardum Bassett.
per me Willelmum Dragley.

[a] The incompleteness of the entries of protestation of residence given in the register (*see* the next two pages), is shown by there being no entry of Basset's protestation, who in 1535 is returned as "Residentiary the soole," nor of the other two Residentiaries of 1546 and 1547.

Canons' Protestations of Residence.

	Date.	Canon.	Prebend.	Proctor.[a]	Chapter.
p. 24	1472	John Bate	Dunham	J. Warsopp	W. Worsley } John Wraby }
	,,	John Averhyll	Norwell III.	J. Bull	,,
p. 25	,,	Edmund Chatterton	Sacristaria	J. Gregory	,,
p. 26	1476	John Barnby	North Leverton	In person	W. Worsley T. Urkyll } custodes R. Roper }
	1486	Edmund Chatterton[b]	Dunham	R. Roper	J. Barnby T. Urkyll } custodes R. Roper }
p. 27	1486	William Talbot	Oxton	In person	do.
p. 28	1490	Edmund Chaderton[c]	Dunham	,,	W. Talbot T. Urkyll } custodes R. Lyson } R. Skayff, registrar
p. 29	1498	Edmund Carter	(Norwell) Palishall	,,	W. Talbot R. Dyson } custodes R. Smyth } R. Norman, registrar
	1501	Thomas Fitzherbert[d]	Eton	,,	R. Dyson } custodes R. Smyth }
p. 30	1511	Richard Wyott	(Norwell) Overhall	,,	T. Kyrkbye } custodes J. Bull } W. Brodhed, registrar

[a] The proctor was generally and properly the vicar choral of the prebend, who appeared for his "lord" (dominus), or "master" (magister).

[b] Chatterton had changed his prebend in Jan. 1474, to South Muskham, again, in 1475, to Norwell III., and in 1485 to Dunham, which appears to have been in request as the richest prebend.

[c] Chatterton had probably broken his residence and had to start fresh.

[d] There is an entry just above this in which William Fitzherbert licenses Thomas to begin his residence at Michaelmas, though he had not held his prebend for a year as the law required, and allowed him to take rank as second senior residentiary.

	Date.	Canon.	Prebend.	Proctor.	Chapter.
	1514	Robert Barra	Dunham	In person	T. Kyrkby, J. Bull } custodes [a] W. Brodhed, registrar
	1521	William Dragley	Oxton & Crophyll	,,	Rob. Barra T. Kyrkeby, J. Bull } custodes W. Brodhed, registrar
p. 31	1529	John Wilkynson	Sacristaria	,,	Edward Bassett J. Bull, Chr. Walker } gardiani R. Bradshaw, registrar
p. 32	1532	William Clarburgh [b]	Dunham	J. Bull	E. Bassett J. Bull, Chr. Walkar } gardiani R. Bradshay, registrar
p. 33	1534	Thomas Byrton	Dunham	In person	W. Dragley J. Bull, Chr. Walker } custodes
	1535	Thomas Westbe	Rampton	Edw. Brereley registrar	Guardiani.

[a] This is a useful passage, as it describes the custodes as "custodibus communæ canonicorum, sive gardianis hujus ecclesiæ," offices which might otherwise have been thought distinct.

[b] There are two entries of dispensation to Clarburgh on pp. 31 and 34 of the Register for non-residence. The first is dated 6 Sept. 1532, in which Clarburgh brought, by way of excuse, letters from the king, Henry VIII., by virtue of which he would have to be "in oppido de Calice," or on the way there at Michaelmas, and so could not protest in person, and therefore is allowed to appear by proxy. The other is 21 Feb. 1532, in which, ex post facto, his proctor appears and says Clarburgh had kept 10 weeks' residence all but one day and had been absent on pressing business of the king's. He is accordingly allowed to reckon his residence as complete.

Admissions and Resignations of Vicars Choral.[a]

8 May, 1476. J. Hyll, chauntry chaplain of T. Haxey's chauntry, admitted by chapter to vicar's stall of Rampton on presentation of Doget canon and prebendary thereof, his character and knowledge having been first approved by all and each of the vicars choral.

p. 36.—viii die mensis Maii, anno Domini Millesimo cccc^mo lxx^mo sexto, Dominus Johannes Hyll, capellanus cantarialis cantariæ Domini Thomæ Haxey in ecclesia ista, per capitulum[b] admissus erat ad vicariam pertinentem stallo prebendæ de Rampton ad præsentationem Magistri Johannis Doget, canonici et prebendarii ejusdem, moribus et scientia ejusdem Domini Johannis Hyll per vicarios chorales[c] omnes et singulos primitus laudabiliter approbatis.

7 July, 1473. John Blomeley resigns vicar choralship of Northmuskham to the chapter; W. Worsley and E. Chaderton being residentiaries.

p. 96.—vii° die Julii, Anno Domini m°cccc^mo lxiii°, Dominus Johannes Blomeley, Vicarius Choralis in Ecclesia Collegiata Beatæ Mariæ Suthwell ac stalli prebendalis de Northmuskham, non coactus nec compulsus, sed pure sponte et simpliciter, vicariam prædictam in manus capituli ecclesiæ prædictæ resignavit, et in præsentia discretorum virorum Dominorum Willelmi Worsley et Edmundi Chaderton, in dicta ecclesia Canonicorum Residentiariorum, capitulariter congregatorum et capitulum facientium: hiis testibus, Dominis Thoma Erkhyll et Ricardo Roper, Vicariis Choralibus ecclesiæ antedictæ: quam ejusdem resignationem prædictum capitulum admisit, die, anno et loco prædictis: et decreverunt dictam vicariam fore vacantem.

8 May, 1476. W. Bekbank, rector of Barnalby in Lincoln diocese, resigns vicar choralship of Rampton.

p. 96.—viii die mensis Maii Anno Domini millesimo cccc^mo-lxxvi^to Dominus Willelmus Bekbank, Vicarius Choralis in hac ecclesia collegiata Beatæ Mariæ Suthwell stalli prebendalis de Rampton in eadem, ac Rector ecclesiæ parochialis de Barnalby, Lincoln dioceseos, ex causis prædictis[d] dictam suam vicariam cum

[a] The forms of entry of admissions of vicars choral are as a rule very short and of great variety. A full form is given in the text.

[b] It will be noticed that the prebendary presents, as was natural, since he paid, his own vicar choral or choir-deputy, and the chapter admits him. If, however, the prebendary did not present within a month of a vacancy occurring, the presentation lapsed to the chapter. A large proportion of the presentations are made by the chapter "by lapse."

[c] The vicars choral were supposed to examine proposed vicars choral to see that they knew their business of singing the services and had good characters. Whether they ever rejected candidates does not appear.

[d] It does not appear where stated.

suis juribus et pertinentiis universis, in manus capituli resignavit pure, sponte, simpliciter et absolute, ac omnibus juri et titulo sibi in dicta vicaria competentibus, ex causis prædictis renunciavit; eandem que vicariam re et verbo totaliter vacuam dimisit eisdem, cessit, et ab eadem recessit palam, publice, et in scriptis: hiis testibus, Magistro Roberto Skayff, notario publico, Registrario et actorum scriba dicti capituli, et Dominis Johanne Mery et Ricardo Sledmeyr vicariis dictæ ecclesiæ: Quam resignationem, ut præmittitur, factam Domini Thomas Urkyll et Ricardus Rooper, Gardiani dicti capituli, capitulum publice facientes, auctoritate dicti capituli admiserunt, et decreverunt dictam vicariam fore vacantem.

Witness Skayff, registrar, Mery and Sledmeyr, vicars choral.

Chapter held by Urkyll and Rooper guardians of the chapter.

List of Vicars Choral.[a]

Beckingham.

2 Aug., 1505, p. 41.	John Bagell, dead.	
,, ,, ,,	John Bull, admitted.	
16 Sept., 1505, p. 43.	John Bull, admitted.	
20 June, 1537, p. 43.	John Bull, dead.	
,, ,, ,,	Nicholas Adamson, admitted.	
12 Aug., 1540-1547	,, ,,	still Vicar.
1 Aug., 1547,[b]	,, ,,	,, ,,
,, 1553	,, ,,	pensioner, £6.

[a] This is mainly compiled from the "Admissiones Vicariorum Choralicum," pp. 36-43 of the register, and the "Resignationes Vicariorum," pp. 96-100, which are in fact very much mixed up, and from other references picked out of the register. The reference to 1535 is to the Valor Ecclesiasticus. The reference to 1540 is to the surrender to Henry VIII., 12 Aug. Rymer's *Fœdera, vi.*, p. 30., ed. 1741, where the names of the vicars and their stalls are given. The list of 1547 (*Chauntry Certificates* No. 37) only gives the vicars' names. The list of 1553 is of pensioners in that year. Browne Willis, ii., p. 162. The pensions were £6 each. The value of each Vicar Choralship was returned in 1535 at £7 4s. 8½d.: viz., £4 paid by the canon of the stall, and £3 4s. 8½d. from certain common lands, tithes, &c., after deducting all outgoings. The common lands were returned in 1546 as worth £127 7s. 4d., and in 1547 at £124 19s. 10d.

[b] Adamson is described as "of thage of lxvi years, unlerned, having none other promocion."

Dunham.

11 Feb., 1485, p. 98.	John Gregory, resigned.
,, ,, p. 38.	Richard Smyth,[a] admitted.
14 July, 1505, p. 41.	,, ,, dead.
,, ,, ,,	William Brodhed, admitted. (Notary Public.)
,, 1528, p. 100.	Nicholas Walton, admitted.
12 Aug., 1540, ,,	,, ,, still Vicar.

Eton.

25 June, 1476, p. 37.	John Bull, resigned.
,, ,,	Thomas Cartwright, admitted. (Chaplain.)
19 Nov., 1490, p. 39.	Richard Goldyng, resigned.
do. do. p. 149.	,, readmitted.
19 May, 1528, p. 57.	Christopher Walker, admitted.
Still vicar, 1540, 1547 ; pensioner, 1553.	

Halloughton or Halton.

2 Oct. 1475, p. 253.	Stephen Clerk.[b]
16 March, 1476, p. 37.	Stephen Clerk, dead.
,,	John Kendall, admitted.
17 Nov., 1502, p. 40.	William Keele, dead.
	William Blaunche, admitted.
1535	,,
1540, 1547.	Robert Salwyne.[c]
1553	,, pensioner.

[a] On 25 Sept. 1501, p. 41, Smyth, who was also churchwarden, having been presented to the rectory of Waltham, was called on either to get within six months a dispensation to hold it or to resign his vicar choralship. As he stayed he presumably got the dispensation for plurality.

[b] Complaint at visitation of his stipend being in arrear.

[c] 1547, "of thage of xxxvi yeres, sober and honest, having none other promocion." He was made "assistant to the cure," or curate, of John Adams when the college was dissolved in 1548.

North Leverton.

21 May, 1476, p. 37.	William Shyrburn, dead.
„ „	John Bull, admitted.
1540-1547.	Thomas Davison.[a]
	1553; pensioner.

North Muskham.

7 July, 1473, p. 96.	John Blomeley, resigned.
Feast of S. Anne, 1474, p. 36.	Richard Smyth, admitted.
11 No., 1485, p. 37.	„ resigned.
	John Bull, admitted.
11 Aug., 1505, p. 41.	William Brodhed, cession.
	John Bekyrke, admitted.[b]
24 May, 1507, p. 42.	John Bekyrke, dead.
	Ralph Dykson, admitted.
5 Jan., 1530, p. 104.	Thomas Wilson, resigned.
25 Apr., 1534, p. 106.	John Baxter, admitted.
31 Aug., 1534, p. 107.	John Baxter, resigned.
3 Nov., 1534, p. 107.	John Scott,[c] admitted.

Still vicar, 1540, 1547; pensioner, 1553.

South Muskham.

9 Oct., 1476, p. 38.	T. Lednam, dead.
	John Huddersall, admitted.
16 Aug., 1486, p. 39.	John Kendall, resigned.
	Henry Frankysh, admitted.

[a] 1547, "Of thage of xxxiiii yeres, unlerned, being Vicar of North Leverton, having none other promocion."

[b] He was also chauntry priest in the free chapel of Normanton by Southwell on presentation of Thomas Hunt, gent. 1 Oct. 1505.

[c] 1547, "of the age of xxxi yeres, having none other promocion."

12 Nov., 1505, p. 42.	Henry Frankysh, cession.
	Thomas Wodhouse, admitted.
21 July, 1511,	R. Boswell, dead.
	Thomas Byrks, admitted.
6 Feb., 1533, p. 105.	,, resigned.
10 July, 1534, p. 107.	Nicholas Walker, admitted.

Still vicar, 1540, 1547 ; pensioner, 1553.

Normanton.

9 Nov., 1469, p. 194.[a]	Thomas Gurnell.
23 Aug., 1470, p. 131.	Thomas Gurnell.
1496, p. 60.	Robert Stokeley.
1535.	John Trapps.

Still Vicar, 1540.

Norwell, Overhall.

20 June, 1519, p. 335.	John Newbolde, admitted.
20 Mar., 1525, p. 43.	George Vyncent, admitted.
1535.	,, still vicar.
1540.	Thomas Banes.[b]

Still vicar, 1547 ; pensioner, 1553.

Norwell, Palishall.

27 April, 1534, p. 106.	T. Kyrkby, dead.
27 April, 1534, p. 106.	James Box, admitted.

Still vicar, 1540, 1547.

Norwell III. (Tertia pars.).

19 Feb., 1472, p. 141.	William Shirburn.[c]
23 July, 1487, p. 99.	Richard Roper,[d] resigned.

[a] From what took place about the farm of the prebend of Normanton, see text, p. 6 *supra*, it would appear that Gurnell was vicar choral of Normanton.

[b] Described, 1547, as "of the age of xxxii yeres, unlerned, having the parsonage of Barnalby in Lincoln diocese."

[c] He was proctor of the prebendary of this prebend at this time, see p. 13 *supra*.

[d] He became parish vicar of Southwell, and died such in 1499.

27 July, 1487, p. 39. Richard Norman, Dec. Bac., admitted.
1535. Edmund Farror.
1540. Edmund Ferrers.

Oxton & Cropwell, I.

17 Aug., 1502, p. 40. Laurence Pypis, resigned.
John Yngham, admitted.
5 Jan., 1533, p. 104. Thomas Wylson, admitted.
6 Feb., 1533, p. 105. Thomas Byrkks, or Birks,[a] admitted.
Still vicar 1540, 1547.

Oxton & Cropwell, II.

24 April, 1474, p. 36. Richard Penkyth, admitted.
7 Nov., 1488, p. 39. Thomas Gree, resigned.
William Schaw, admitted.
8 June, 1498, p. 62. } William Buller.[b]
20 Oct., 1495, p. 153. }
2 July, 1505, p. 41. William Buller, dead.
George Vincent, admitted.
Nicholas Walton, resigned.
20 July, 1519, p. 335. Richard Levers, admitted.
17 Dec., 1526, p. 43. Robert Colyn,[c] admitted.
Still vicar, 1540, 1547; pensioner, 1552.

Rampton.

8 May, 1476, p. 96. William Bekbank,
Rector of Barnalby,[d] resigned.

[a] His name is spelt both ways in the same entry.

[b] He is punished and resigns, to be readmitted on promise of good behaviour, p. 65 *supra*.

[c] In 1547 he is put first of the vicars, and described as "of thage of lx yeres, ympotent, unlerned, having none other lyving." In 1546 he is called Robert Goland.

[d] His presentation to the rectory was no doubt the reason why he resigned. The living was part of the possessions of the alien Priory of Ravendale given for the benefit of the vicars by Henry VI.

8 May,	1476, p. 37.	John Hyll, admitted.
10 March,	1530, p. 105.	James Boxe, resigned conditionally.[a]
27 April,	1534, p. 106.	,, ,, resigned.
5 June,	1534, p. 106.	Edward Brereley[b] admitted. (otherwise Loksmyth.)

Still vicar, 1540, 1547.

Sacristaria.

1 Jan.,	1469, p. 36.	John Gregory, admitted.
		do. resigned.
21 May,	1476, p. 37.	William Keyle, admitted.
	1481, p. 281.	John Bull,[c]
5 March,	1485,	John Bull, resigned.
5 March,	1485, p. 38.	Henry Frankysh, admitted. chaplain.
16 Aug.,	1486, p. 99.	do resigned.
19 July,	1499, p. 320.	John Bekyrke.
16 Sept.,	1505, p. 42.	John Bekyrke, cession.
16 Sept.,	1505, p. 42.	Richard Boswell, admitted. Richard Topcliffe, resigned.
27 July,	1519, p. 42.	John Umfrey admitted.[d]
10 July,	1531, p. 43.	John Humfray resigned.
10 July,	1531, p. 43.	Edward Brereley alias Locksmith, admitted.
16 Jan.,	1533, p. 106.	,, ,, resigned.

[a] His resignation was to take effect if he did not within 12 days resign the presentation to the rectory of Hatcliff to the chapter, as apparently the chapter did not tolerate pluralities except in themselves, As he retained the vicar choralship he probably resigned the rectory.

[b] Described in 1547 as "of thage of xl. yeres, lerned, having a parsonage of viii li by yere."

[c] Bull was sacristan at the visitation of 1481, as he is complained of for not sleeping in the church, as Keyle had been at the former visitation in 1478.

[d] With a solemn warning to behave himself peacefully among his brethren.

1 Oct., 1534, p. 107. John Baxter, admitted.
1540. Matthew Torte;[a] still vicar 1547.

Woodburgh.

1470 probably Robert Dyson.
2 Oct., 1475, p. 24. Robert Dyson.[b]
1535, 1540, Henry Gybbonson.

Admissions and Resignations of Chauntry Priests.

p. 51.—Undecimo die mensis Septembris, Anno Domini m°cccc^mo^lxxxx°, Dominus Laurencius Brukschaw, Capellanus Cantarialis Cantariæ Beatæ Mariæ Virginis, resignavit dictam suam cantariam in manus capituli, cum suis juribus et pertinentiis universis: Quam resignationem capitulum admisit, et incontinenter admisit dictum Dominum Laurencium Brukschaw ad cantariam Sancti Johannis Evangelistæ, vacantem per mortem Domini Nicholai Knolles.

11 Sept., 1490. Bruckshaw resigns into hands of chapter B. V. M.'s chauntry; admitted to S. John Evangelist's chauntry.

p. 52.——Postquam Dominus Robertus Layne resignaverat in manus Capituli cantariam Sancti Stephani, Capitulum admisit eundem Dominum Robertum ad cantariam fundatam ad altare Beatæ Mariæ Virginis, cum suis juribus et pertinentiis universis.

Layne resigns S. Stephen's chauntry; admitted to that founded at altar of B. V. M., with all its rights and appurtenances.

Dominus Thomas Tykhyll, postquam resignaverat Cantariam in manus capituli fundatam ad altare Sancti Petri, admissus erat ad cantariam fundatam ad altare Sancti Stephani, cum suis juribus et pertinentiis universis.

Tykhyll having resigned S. Peter's, admitted to S. Stephen's chauntry.

Eodem die Dominus Johannes Litton, alias Elys, admissus erat

Litton, alias Elys, admitted to chauntry founded at S. Peter's altar, vacant by free resignation of Tykhyll.

[a] Matthew Torte, described 1547 as "of the age of xl yeres, sober and honest, having a small benefice." He was made "assistant to the cure" of his prebendary Adams in 1548, when the church was turned into a simple parish church. In a deed of 22 April 1568 (Register of Leases) he appears as prebendary (of Woodborough) and (probably) a residentiary.

[b] He complains at the visitation of 1475 that his salary is in arrear in default of Mr. Lacy, the prebendary of Wodborough, his master (p. 24, *supra*.). He probably held it later than 1502, as he is continually mentioned as one of the gardiani or custodes fabricæ from 1498 up to that date.

ad Cantariam fundatam ad altare Sancti Petri, per liberam resignationem Domini Thomæ Tykhyll vacantem, cum suis juribus et pertinentiis universis.

Nota bene.

Notandum est quod licet capitulum graciose contulerit dictas Cantarias prædictas presbyteris cantarialibus successive, uno et eodem die, tamen vult id, quod dictæ collationes non trahantur in exemplum aliorum, sed licebit deinceps capitulo gaudere liberis habenis, quibuscumque voluerit cantarias futuras vacantes conferre.[a]

NOTE.—This admission of all these chauntry priests in succession on one day not to be drawn into a precedent, but chapter to have a free rein on future vacancies to present whom they please.

Dominus Johannes Abotson.

28 June, 1499. John Avotson, chauntry chaplain of Newton chauntry, resigns it to chapter, and swears to surrender lands in Southwell, Easthorp, Westhorp, and Wellont, formerly of Henry Eton and Cecilia his wife, according to their will in the Archbishop's Court whenever called on.

xxviii die mensis Junii anno Domini m°cccc°lxxxxix° Dominus Johannes Avotson,[b] capellanus Cantarialis, cantariæ vocatæ Newton[c] fundatæ ad altare Sancti Thomæ Martyris, resignavit dictam suam cantariam in manus Capituli, cum suis juribus et pertinentiis universis. Quam quidem resignationem idem capitulum admisit. Et idem Dominus Johannes præstitit in fide sua juramentum corporale, quod omnia ædificia domus terras prata pascua et pasturas, quondam pertinentia Henrico Eton et Ceciliæ uxori ejus, secundum ultimam voluntatam ab eisdem factam, sursum redderet in curia Domini Archiepiscopi Ebor, quando ad hoc vocatus fuerat, ad sustentationem et augmentationem cantariæ prædictæ, vocatæ Newton ; quæ quidem ædificia domus terræ prata pascua et pasturæ jacent in villis et campis de Suthwell, Esthorpe, Westhorpe, et Wellont, ut patet in evidentiis etc.

NOTE.—Avotson swore, but by no means fulfilled his oath.

[d] Hic nota bene, quod Avotson in fide sua juravit ad sursum

[a] In point of fact there was commonly a sort of "general post" among the chauntry priests when a promotion of one to a richer chantry took place.

[b] Avotson had just been appointed by Horneby, as canon of Normanton, parochial Vicar of Southwell on Roper's death (same day, p. 66).

[c] This is the third chantry of St. Thomas the Martyr, called Newton, because its property was largely in that place.

[d] This is a side note in a later hand.

reddere omnia terras etc. ad usum cantariæ Sancti Thomæ Martyris, quod minime adimplevit.

p. 54.—Tertio die mensis Dec. A.D. 1504, capitulariter congregatis, Venerabilibus viris Magistro Willelmo Fitzherbert et Magistro Thoma Fitzherbert, Decretorum Doctoribus ac Canonicis Residentiariis in Ecclesia ista collegiata, una cum gardianis et Registrario, et ceteris vicariis choralibus in eadem ecclesia ibidem ad tunc in domo capitulari præsentibus, ut in negociis tangentibus vel concernentibus alteram cantariam duarum cantariarum fundatarum in capellâ S. Johannis Baptistæ ad altare S. Cuthberti infra hanc ecclesiam, jam vacantem per mortem naturalem Willelmi Barthorp, ultimi possessoris ejusdem; Primo, dicti Magistri Willelmus et Thomas proposuerunt jus et titulum, quod ipsi habuerunt, ad præsentationem et collationem ejusdem; et tunc immediate eodem tempore dominus Henricus Frankysshe, unus de sexdecim vicariis, desideravit ab eisdem dictis canonicis promoveri ad eandem cantariam secundum ordinacionem et fundacionem dictarum cantariarum; Qui sibi responderunt quod justum petebat, attamen eidem canonici residentiarii desideraverunt ab eo ut cesset a suo proposito hac vice, ut, pro utilitate communi et ipsius, præsentarent unum ydoneum capellanum qui aptus erit ad docendum scholam grammaticalem; Qua de causa dictus Dominus H. Frankysshe petitioni eorum concessit. Et sic dicti domini Canonici Residentiarii eodem die instituerunt, et investiverunt, ac installaverunt quemdam capellanum dictum Dominum Willelmum Babyngton, juratum in omnibus secundum ordinationem et fundationem dictarum cantariarum. Insuper, idem dictus Dominus Willelmus Babyngton, post suam institutionem et installationem, eodem die in domo capitulari, sponte et non coactus juravit, tactis sacrosanctis evangeliis, quod perpetue onus docendi scholam grammaticalem, toto tempore quo teneret dictam cantariam, subiret.[a]

3 Dec., 1504. William and Thomas Fitzherbert, residentiaries. On vacancy of one of S. Cuthbert's chauntries in chapel of S. John Baptist Frankyshe, vicar choral, claims it but gives it up at chapter's request that they may appoint to it a chaplain to teach the Grammar School. W. Babyngton, so appointed, swears to teach the Grammar School so long as he holds the chauntry.

[a] See pp. 52 and 77, *supra*. A very large proportion of the chauntries in the country were either by their founder, or by custom, or by their governing bodies appropriated to support Grammar School Masters.

Admissions[a] *& Resignations of Chauntry Priests.*

1-3. In the chapel of S. Thomas the martyr,[b] three chauntries founded by Robert de Lexington or Laxton, Canon of Southwell, and one of the King's Justices, A.D. 9 Oct., 1241.[c]

Endowment, 1372, £8 6s. 5d.; 1546, £8 6s. 5d., and part of common lands, divided between two priests.

1.	1472, p. 50.	Richard Tykhyll, admitted.
15 May,	1501, p. 53.	John Martyn, resigned.
25 June,	1501, p. 53.	John Bull, admitted.
8 July,	1523, p. 56.	Sylvester Banks, dead.
5 July,	1523, p. 56.	Robert Bayly, admitted.
	1540.	Robert Bayly.
	1546-7.	William Alyn or Allan.

[a] I have collected under the headings of the separate chauntries the admissions and resignations scattered in two separate parts of the book in chronological order. There are a few parochial chauntries to which the chapter presented, which I have not included. The list of chauntries is compiled from (i.) a deed in the White Book (p. 413), dated 1 Sept. 1413, stated to have been made by the chapter at the request of the chauntry priests as a convenient evidence of title, being by way of Inspeximus or recital of an Inquisition into the titles of the separate chauntries, taken 24 March, 1372, by the Prior of Thurgarton and Master John Crophill, Canon of Southwell, with a mixed jury of clerks and laymen. It gives shortly the foundation and endowment of each of the nine chauntries then existing. (ii.) the certificates of chauntries taken under the Chauntries and Colleges Suppression Acts of Henry VIII. A.D. 1546 (Certificate 13), and Edward VI. A.D. 1547 (Certificate 37), which are peculiarly full for the Southwell chauntries. They give the founder's name, the then holder, and the gross and net income. The later certificate also gives the age of the holder, whether learned or not, and if he holds any other preferment or "promotion." The two certificates differ in almost every instance as to the value of the chauntry, both gross and net, sometimes only by a few pence, sometimes one or two pounds. The Edwardian certificate is the lowest, showing divers deductions. I have given that of Henry. (iii.) the foundation deeds in the White Book of the nine earlier chauntries, scattered notices in the Register, and in Surtees Society *Test. Ebor.* of later ones.

[b] In Henry's certificates of chauntries S. Thomas the Martyr is called Thomas Bekett, and one of the three chauntries is said to be dedicated to S. Thomas the Apostle, and the other two are treated as one chauntry with two priests; but in Edward's certificate the three are all called as of T. Beckett at one altar, and the third chauntry is put first.

[c] This is the date of an ordination by Archbishop Walter (Gray) (White Book, p. 330) concerning the church of Barneburgh, near Doncaster, the presentation to which Robert Lexington had given to the chapter, though it seems to refer to the

2. 25 March, 1536, p. 59. Robert Blaunche, dead.
25 March, 1536, p. 59. Ralph Smyth, admitted.
1540-1547. Richard Herryson.
1553. Pensioner, £4. 1558. Still living in chauntry house.

3. The third chauntry founded by Robert de Lexington at the altar of S. Thomas Martyr, called Newton.[a]
Endowment, 1372, £4; 1546, £4 7s.
28th June, 1497, p. 53. John Abotson, resigned.
" " " Robert Hardyng, admitted.
31st Mar., 1532.[b] William Sutton held it.
1540-1547. John Colton.[c]
1553. do. pensioner, £5.

4. S. Peter's chauntry at altar of S. Peter founded by Richard Sutton, Canon of Southwell, Prebendary of Muskham, A.D. 1274-1283.[d]

third chauntry priest as already existing. The rector of Barneburgh was to pay 23 marks, £15 6s. 8d., by 4 equal yearly payments for 2 priests, 2 deacons, and 2 subdeacons; £8 a year to the priests, £4 for the deacons, £3 16s. 8d. to the subdeacons, "who for ever at the altar of the Blessed Thomas the Martyr in the church of Southwell for the souls of good memory of King John, Brian de Insula, the father, mother, brother, sisters, and all the relations (parentum) and benefactors of Sir Robert de Lexinton, Canon of Southwell, and for all faithful souls alive and dead, shall daily celebrate the divine offices, following the choir of Southwell as the vicars do (sequentes chorum ecclesiæ Suthwell more vicariorum), and saying daily placebo, dirige, and commendation for the said departed before the said altar together with the chaplain, who by the assignment of the said Robert de Lexinton, ministers there;" but they are not to be bound to say these on any day in which they shall have been said in the choir in their presence; the deacons are to take weekly turns in ministering at high mass, and share in the common fund with their order; and are to serve the chaplains at the celebration of mass and office for the dead in the said chapel; and both priests and clerks are to be daily present at the celebration of the mass of the Blessed Mary. Half a mark is also to be paid for a wax light and for keeping up the ornaments.

[a] So called from its possessions consisting principally of a rent of £3 4s. from land in Newton.

[b] Deed of this date, Reg. Leases, p. 200.

[c] He had probably been appointed in 1534, as in that year another person was appointed to S. Mary Magdalen's chauntry, which he had formerly held.

[d] The license in mortmain for its foundation given to Oliver Sutton, Bishop of Lincoln, Richard Sutton's executor, is 1 Oct. 1283. Richard was dead in 1274 (W. B. p. 296). It took no less than 12 deeds to effect this foundation.

Endowment; 1372, £4, payable by Prebendary of North Muskham, trustee: 1546, £5 5s.

11 Sept., 1490, p. 52.	T. Tykhyll, resigned.
	J. Litton, alias Elys, admitted.
1540-7.	Thomas Dun or Donne.

5. S. Nicholas Chauntry,[a] at altar of St. Nicholas, founded by Sir William Wydyngton, Kt., Seneschal of the Archbishop, Bailiff of Southwell Manor, A.D. 1242-1260.[b]

Endowment, 1372, £6 8s. a year; 1546, £5 16s. 5½d. a year.

9 Oct., 1476, p. 102.	Nicholas Knollys, resigned.
3 July, 1499, p. 53.	Robert Hardy,[c] resigned.
,,	William Wright, admitted.
2 Dec., 1504, p. 53.	,, resigned.
,,	Richard Nores, admitted.
6 Nov., 1513.	J. Avotson, resigned.
,,	Thomas Steill, admitted.
	(With Chapel of Halam.[d])
4 Feb., 1519, p. 56.	T. Steill gets leave of absence for a year from chauntry on account of its ruinous condition.
2 June, 1523.	Steill arranges with Stanley to take Halam, charging him 16s. a year.
8 May, 1530, p. 57.	Edward Stanley resigns.
1540, 1547.	Thomas Palmer.

[a] There is a remarkable and peculiar provision in the foundation deed of this chauntry (W. B. p. 306) that the chaplain "shall daily celebrate divine service for his soul and the souls of others above written, sometimes singing, sometimes intoning (quandoque cantando, quandoque legendo) according as the Lord shall inspire him, to the greater excitement of the devotion of those hearing him."

[b] The date is fixed by Richard de Sutton, dead before 1274; Henry de Mora, made Canon in 1242, and Geoffrey de Bocland, Dean of St. Martin's-le-Grand, Canon of Beverley, and Canon and Precentor of Ripon, *circa* 1230 (*Mem. of Ripon*, I. 101-2), being witnesses of the foundation deed. (W. B. p. 304-5.)

[c] He is called Hardyng in the next preceding entry on his admission to Newton chauntry.

[d] According to *Certificates of Chauntries* this annexation was permanent. The chapel of Halam was worth £1 16s. 8d. a year, "whereunto resort the a c honselynge people," *i.e.*, 100 communicants. It was held in 1546 and 1547 by Palmer, the chauntry priest, aged 56.

6. St. Stephen's Chauntry,[a] founded by Andrew, Bailiff[b] of Southwell, A.D. 1245-1274.[c]

Endowment, 1372, £3 12s.; 1546,[d] £5 11s 1d.

Before 1478, p. 37.	Nicholas Knolles.[e]
11 Sept., 1490, p. 52.	Robert Layn, resigned.
,,	Thomas Tykhyll, admitted.
9 April, 1534, p. 167.	John Pernam, dead.
	Francis Haull admitted.
1540 : 1547	do.
1553.	do. pensioner,[f] £4.

7. S. John Baptist, founded by Henry Vavasour, Canon, and Prebendary of Norwell, A.D. 1275-1280.[g]

Endowment, 1372, £3 18s. 11d.; 1546,[h] £5 12s. 2d.

15 May, 1476, p. 102.	William Barthrop, resigned.
31 May, 1476, p. 50.	Thomas Byelby, admitted.
26 July, 1499, p. 155.	William Yonge, warned.
24 Nov., 1503, p. 54.	William Yonge, resigned.
	William Wryght, admitted.

[a] This is very puzzlingly called in some places one of the chauntries of S. Nicholas, *e.g.* W. B. p. 100 (b). In certificates of chauntries it is called S. Stephen, otherwise Nicholas.

[b] Called in the deed of 1413 Ballivum ; in English "Bayle," "Bayley," and in *Certificates of Chauntries* "Bailie." He was a bailiff of the Archbishop of York's manor of Southwell.

[c] Fixed by one of the documents, but not one immediately affecting the foundation, being dated 1245, and by Richard de Sutton being a witness to an actual foundation deed. (W. B. 411 and 402.)

[d] It had been augmented by a new gift in 1445 by John Dufficld, Canon of Southwell and Archdeacon of Cleveland (W. B. 393).

[e] He is mentioned in the visitation of that year as having held this chauntry before.

[f] In Edward VI.'s certificate he is called "Francis Clark *alias* Haull, of the age of 42 yeres, unlerned." He was alive in 1574 when the west part of the chauntry house is let to a layman, with a proviso that he is to let Sir Francis Hall and Sir Richard Harryson, "some time Chauntrie Priests," enjoy their two several chambers therein for their lives.

[g] The date is fixed by a deed of Vavasour's dated 1275 (W. B. p. 323-6) and 1280, when, according to Torre, Vavasour was dead.

[h] It had received subsequent endowment.

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24 March, 1536, p. 59, William Ynkersoll,[a] died.
" Ralph Bacon, admitted.
1540: 1547 do.
"Of the age of 47 yeres, unlerned."

8. S. John the Evangelist[b] at altar of S. John the Evangelist,[c] founded by Henry de Notyngham, Canon of Southwell, A.D. 1241 or 1242.[d]

Endowment, 1372, £5 6s. 8d.; 1546, £5 6s.

9 Oct., 1476, p. 51. Helias Byland, dead.
Thomas Baxter, admitted.
21 May, 1482, p. 227. do. will.
14 Aug., 1490, p. 124. Nicholas Knolles.
11 Sept., 1490, p. 52. do. dead, will proved 18 Sept.
Laurence Brukschaw, admitted.
15 May, 1501, p. 53. Richard Freend, died.
John Martyn, admitted.

[a] Will 12 Feb. 1535 (p. 225) he describes himself as Chauntry Priest of St. John Baptist Chauntry.

[b] This is given to the presentation of the vicars choral.

[c] It appears from N. Knolles or Knoll's will, 1490 (Reg. p. 124), that this was in the "North yle."

[d] The actual foundation deed is by Robert of Lexington for the sustentation of Thomas de la Barre, chaplain, and his successor, to have with them one fit chaplain to celebrate the missa de defunctis for the soul of Dominus Henry de Notingham at the altar of S. John Evangelist, where the bones of the said Henry are resting. The witnesses are the same as to Lexington's own foundation (W. B. p. 421).

The largest part of the endowment was 6 marks, part of 10 marks (£6 13s. 4d.), payable to the chapter, from the prior and convent of Sixhill, of the order of Sempringham (Gilbertine Canons). There is an amusing letter (W. B. p. 426) from the chapter, 12th Dec. 1332, to the convent to make them pay up this rent in arrear. It begins by wishing the convent "that which they have not deserved, health;" and goes on "we wonder not a little and not without reasonable cause are disturbed that you, religious men, who so often celebrate divine service, do not regard the peril of your souls, in neglecting, at the instigation of the sower of tares to pay our rent, . . . especially as so often all and singular withholding rents due to our Church have been solemnly excommunicated in the Church," and, after telling them to pay up within six days, hopes that Christ will deign to give them a spirit of saner counsel.

12 Aug., 1511, p. 55, William Hynde.[a]
1540, William Kyrke.
1546, Edmund Robynson.
1547, Edmund Kingston.[b]

9. S. Mary's Chauntry at the altar of S. Michael,[c] augmented[d] by William Gunthorpe, Canon of Southwell, A.D. 1395.
Endowment, 1413, £6; 1546, £5 13s.

11 Sept., 1490, p. 51, Laurence Brukschaw,[e] resigned.
Robert Layn,[f] admitted.
3 May, 1503, p. 75, Thomas Bylbye.
7 March, 1514, p. 55, Thomas Egleston, resigned.
Oliver Bexwyk, admitted.
24 Nov., 1529, p. 57, Thomas Warde.
22 Feb., 1534, p. 58, William Rawlands, resigned.
(Pension of 40s.)
24 Feb., 1534, p. 59, William Melyson, admitted.

[a] Entry headed (in late hand) "Cantarista aleator." He is summoned at this date for "ludo ad le hasarde et le bowlyng," warned to abstain from such games for the future, and admitted the injunction by signing his name.

[b] Kingston is very likely the same person as Robinson. He is described as "of the age of 66 years, moderately learned," and vicar of the parish of Southwell.

[c] So described in the register, but there is an altar of S. Mary which, in the foundation deed of S. Nicholas' Chauntry (A.D. 1274), has a separate gift to it from the "greater altar of S. Mary," which last is probably the high altar.

[d] In the register it is described as "chauntry founded at altar of B. V. M.," as "Gunthorpe's chauntry at the altar of S. Michael," and as "the chauntry of B. V. M. at altar of S. Michael founded by Gunthorpe." In Gunthorpe's deed (1395), (W. B., p. 360), he is to celebrate "in the chapel of S. Mary, situate on the north side (parte) of the church." In the deed of 1413 it is said that "this chauntry is called the chauntry of S. Mary, the chaplain of which holds the church of Wheatley, and by himself or another fit chaplain celebrates daily at Southwell Our Lady's Mass with Note, at the usual hour, which church became so poor in the first pestilence that the chaplain could not support the burden," and so it was augmented by Gunthorpe, late canon.

[e] He appears to have held the chauntry from at least 1475, as at the visitation of that year he complains of a payment not being made to the chauntry of B. V. M., and has a dispensation given him by the chapter to eat and drink before singing Our Lady's Mass.

[f] This entry is crossed out and Vac. written in margin.

26 June, 1535, p. 59, John Wyllson.
1540, do.
1547, Thomas More.

10. S. John Baptist, otherwise the Morrow Mass,[a] founded by Thomas Haxey, Canon of Southwell, 24 Nov., 1415.[b]
Endowment, 1547, £10 19s. 11d.

Before 1475, p. 260. Helias (Byland).
2 Oct, 1475, p. 260. John Hyll.
5 May, 1476, p. 37. John Hyll, resigned, on appointment to Vicar Choralship (Rampton).
25 May, 1476, p. 37. William Barthorp, admitted.
24 Nov, 1503, p. 54. William Wryght, admitted.
16 Nov., 1513, p. 55. John Abotson, admitted.
1540-1546. Ralph Smyth.[c]

11-12. Our Lady and S. Cuthbert's[d] in S. John the Baptist's chapel (two priests), founded by Archbishop Laurence Booth, A.D. 1479.

Endowment, 1547, £13 6s. 8d., paid by Archbishop of York.

[a] The alternative title is given in the certificates of chauntries, where also it is said to be founded by "T. Haxeye, who builded the comen house," viz. of the chauntry priests. Hyll, too, is called "Presbyter matutinalis." The chauntry was it appears (Register, p. 54) in the gift of the vicars choral.

[b] The deed of above date only names certain lands given to the chapter "for the support of certain burdens and works of piety in the said church according to his (Haxey's) ordination on this part to be made." These included, apparently, the "common lands" of the chauntry priests, out of which various payments were made, including 13s. 4d. to the vicars choral, and 20s. for bread, wine, and wax.

[c] He must have been admitted after 25th May, 1536, as he was then admitted to S. Thomas' Chauntry No. 2.

[d] This is the designation given to it in the certificates of chauntries. But the chauntry was certainly in the chapel of St. John the Baptist, as it is described (p. 54 of the register) as "in the chapel of St. John Baptist at the altar of S. Cuthbert," nothing being said about Our Lady. Booth had been Bp. of Durham, hence S. Cuthbert's name, and it was in that chapel that the Archbishop by his will directed his body to be buried, on the south side of it. (*See* note, p. 115, *sup.*)

20 Jan.,	1490, p. 125.	Richard Worsley.[a]
15 Sept.,	1495, p. 58.	Peter Burton, admitted.
17 July,	1498, p. 151.	Peter Burton, warned.[b]
3 Dec.,	1504, p. 54.	William Barthorp, dead.
,,	,, ,,	William Babyngton, admitted.
17 Aug.,	1540,	William Babyngton, surrenders to Henry VIII.
	1546-7,	Robert Baylie.
		Robert More.

13. S. Mary Magdalen,[c] at altar of S. Mary Magdalen, founded by Robert Oxton, Canon of Southwell.

Endowment, £5 from Welbeck Abbey.

9 Oct.,	1476, p. 102.	Thomas Baxter, resigned.
do.	p. 51.	Nicholas Knollys, admitted.
27 Feb.,	1530, p. 57.	Edward Brereley, admitted.
10 July,	1530, p. 58.	do. alias Lockesmith, resigned.
do.	do.	John Colton, admitted.
4 Apr.,	1533, p. 46.	William Sutton, admitted.
31 Dec.,	1534, p. 58.	Christopher Sare,[d] admitted.
	1540, 1547 ; 1553, pensioner, £4.	

Admissions of Deacons[e] *et Sub-deacons.*

Form of Admission.

p. 68.—xxiii.° die mensis Junii, anno Domini m°cccc^mo septuagesimo, Ricardus Chambyrlen, in ordine subdiaconatus existens, per 23 June, 1470. Chamberlen in subdeacon's orders, law-

[a] His will is of this date. He was probably the first holder. He describes himself as "chauntry chaplain of one of the two chauntries of Bothe, newly founded."

[b] See p. 58 and 62, *supra*.

[c] This is from *Certificates of Chauntries*. It is not mentioned in the White Book. In the register, however, the chauntry is described sometimes as Robert Oxton's. One Rob. de Oxton, Canon of York, died in 1408. Probably he was the founder. This is the only chauntry in which the value is the same in the two certificates.

[d] In 1540 he is spelt Sawer, 1547 Sawyer, 1553 Tawier, probably by Browne Willis's mistake for Sawier.

[e] This is the heading in the register, but as a matter of fact no admission to the deacons' stalls are given.

fully examined by chapter, was admitted to a stall of the sub-deaconry according to the form and custom of the Church.

capitulum legitime examinatus, admissus erat ad stallum subdiaconatus, juxta formam et consuetudinem Ecclesiæ Collegiatæ Beatæ Mariæ.

28 Aug., 1469, p. 68.	Stephen Hobson.
23 June, 1470.	Richard Chamberlen.
6 June, 1472.	Thomas Barnes.
7 Sept., 1472.	Richard Smyth, alias Weston, in ordine benedictus.
9000 Virgins, 1472.	William Bebe.
30 June, 1499.	Thomas Stele, in ordine benedictus.
2 June, 1499.	William Fitzherbert promises Dyson and Smyth, the churchwardens, the next presentation to sub-deaconry.
6 Dec., 1504, p. 69.	Thomas Fitzherbert, "in domo suæ residenciæ," promises Henry Gybbonson the next sub-deaconry.
16 Dec., 1504.	William Fitzherbert, "in mansione sua prebendali," promises J. Ingham, scolar[a] and late chorister, 2nd vacancy in sub-deaconry.
20 March, 1522.	Nicholas Walker, collated to sub-deaconry by R. Barra.
10 March, 1525.	Andrew Pernam, collated by W. Dragley.
30 June, 1526.	Edward Brereley,[b] collated by E. Bassett.
20 Dec., 1518.	John Martin, collated by W. Dragley.
29 ,,	John Bull,[c] collated by E Bassett.

[a] Scholar means that he is studying at the University.

[b] He became chauntry priest in 1530, vicar choral 1531, chapter clerk 1534, and was appropriately made a canon on the resuscitation of the Church under Elizabeth, 1558.

[c] This must be a new John Bull, not our old friend, who was now warden.

3 June, 1535.	Thomas Barrys, admitted on dimission of H. Gree and concession of E. Bassett, "sole residentiary."
14 Jan., 1535, p. 70.	Thomas Davyson, collated by E. Bassett.
2 Oct., 1531.	Robert Sawer, admitted by E. Bassett.
1547.	Henry Bothe.
	Laurence Wright.
1553.	Henry Wright } Pensioners at £2 6s. 8d. each.
	Thomas Wright }

Admissions of Incense-bearers (Thuribulariorum) and Choristers.[a]

Form of Admission.

p. 78.—viii° die mensis Octobris Anno Domini m° cccclxix°, fuit Milo Hogesone admissus ad officium choristæ. 8 Oct. 1469. Milo Hogesone admitted to the office of chorister.

Ultimo die mensis Martii Anno Domini millesimo cccc^mo^lxx^mo^ quinto, Ricardus Samsbury ad præsentationem Thomæ Nevyll[b] admissus erat ad officium unius Choristarum vacans per cessionem Adæ Strobull, ultimi possessoris ejusdem. 31 March, 1475. R. Samsbury admitted to the office of one of the choristers on presentation of T. Nevyll.

p. 79.—Notandum,[c] quod eodem die et anno prædictis, Magister Thomas Nevell, verus patronus choristarum concessit Magistro Edmundo Carter, Residentiario, Ricardo Samybury, et Thomæ Fentham, proximis vacantiis, ad officium choristæ præsentandi ydoneam personam, ut patet per concessionem suam eisdem sigillo suo signatam, quas collationes sive vacaturas Magistro Willelmus Fitzherbert fieri decrevit per prædictos, officio choristæ tunc proxime futuro vacante. 21 April, 1500. NOTE.—Master T. Nevell, true patron of the choristers, granted to Carter, residentiary, and two others, the next presentation on the next vacancies of the office of chorister.

[a] There were two incense bearers and six choristers. The form of admission for thuribuler is the same (substituting the word) as for chorister. Only one admission of a thuribuler is recorded,

[b] Nevyll is called in another entry "verus patronus choristarum," and W. Nevyll is so called in a later, but how they became patrons, and whether it was a merely personal right of patronage and how acquired, does not appear.

[c] There is a strongly simoniacal look about this transaction.

10 July, 1501. Yngham, chorister, twice asked by guardians sitting as chapter whether he wished to give up the office of chorister, answered that it was so, and immediately divested himself of his habit, and Jackson, alias Cowper, was admitted.

x° die mensis Julii proxime sequente diem et annum supradictos, Johannes Yngham, cherista, in domo capitulari, coram Gardianis Dominis Roberto Dyson et Ricardo Smyth capitulariter congregatis, idem Johannes bis interrogatus a Domino Roberto Dyson utrum voluit dimittere officium choristæ respondit, quod sic, et immediate in eadem domo prædicta sponte, pure, et absolute exuit se habitu suo. Et incontinenter, Thomas Jakeson, alias Cowper, admissus erat ad officium choristæ ut in sequentibus patet.

25 June, 1501. Matthew Bramhale admitted to the office of a Thuribuler.

p. 80.—xxv. die mensis Junii, Anno Domini m° di° Matheus Bramhale admissus erat ad officium unius Thuribularii vacans per cessionem Roberti Crowder.

8 Oct.,	1469, p. 78.	Milo Hogesone, admitted.
23 Feb.,	1469,	Richard Gurnell, ,,
9 June,	1470,	Bemann Bexwyk, ,,
7 Sept.,	1472,	Richard Smyth, resigned; Adam Strobull, admitted.
31 March,	1474,	Adam Strobull, resigned; Richard Sammsbury, admitted.
3 Jan.,	1475,	Bemann Bexwyk, resigned; Leonard Wynneswold, admitted.
26 Sept.,	1476,	Richard Sammsbury, resigned; Alexander Eyton, admitted.
5 April,	1476,	Thomas Carter, resigned; Thomas Kyrkby, admitted.
		Richard Gurnell, resigned; William Poy, admitted.
25 March,	1479, p. 79.	Thomas Gotham, resigned; John Keton, admitted.
13 Nov.,	1497,	Robert Morlay, resigned; Peter Bothe, admitted.
20 Feb.,	1497,	Henry Aykynge, resigned; George Vincent, admitted.

20 Feb.,	1497,	N. Pawson, resigned ; John Yngham, admitted.
4 Feb.,	1500,	John Bland, resigned ; Robert Porvesse, admitted.
5 Feb.,	1500,	Cuthbert, resigned ; William Sutton, admitted.
21 April,	1500,	N. Kechyn, resigned ; William Elton, admitted.
25 June,	1501, p. 80.	Robert Crowder, resigned ; Matthew Bramhall, admitted.
10 July,	1501,	John Yngham, resigned ; Thomas Jackson, admitted.
7 Sept.,	1520,	Richard Lostoe, resigned ; Henry Evans, admitted.
		Richard Wilkins, resigned ; William Palmer, admitted.
		John Baxter, resigned ; Edward Stubbs, admitted.
17 Sept.,	1523,	Thomas Ashton, resigned ; Nicholas Palmer, admitted.
9 June,	1526,	John Wilson, resigned ; Richard Hyll, admitted.

EXTRACTS FROM LIBER ALBUS.

Letter from Chapter of York to Chapter of Southwell, stating Customs of York Minster, as found at inquest, A.D. 1106.

(W. B., p. 18.)

To all the sons of Mother Church the chapter of Blessed Peter at York in all humility, health, and prayers. Know all that these are the customs and liberties of the Church anciently given by King Athelstan, reverently kept by his successors, and confirmed by Papal decrees.

Litera[a] capituli Ecclesiæ Beati Petri Ebor de Libertatibus et consuetudinibus ejusdem ecclesiæ et Suthwell.

Universis Matris Ecclesiæ filiis humillime capitulum Beati Petri Ebor Salutem et orationes in Domino: Sciant omnes, ad quos literæ iste pervenerint, has esse consuetudines et libertates Ecclesiæ Beati Petri ab Alcstano rege antiquitus datas, et a successoribus ejus reverenter servatas, et Apostolicorum privilegiis confirmatas.

[a] This letter is, perhaps, the most interesting of all the documents in the White Book, as it preserves one of the most ancient records of the Chapter of York, showing the ancient privileges of the Archbishop and Canons dating from pre-Norman times, which probably became a model for the later foundations of Lincoln and Salisbury, as well as the sister churches of Beverley, Southwell, and Ripon. Unfortunately the letter itself is not dated, but it was possibly written to assist the Chapter of Southwell in view of Quo Warranto proceedings in the reign of Edward III., third and fifth year of his reign (A.D. 1330–3), printed at pp. 615, 636, 648 in *Placita de quo Warranto* (Record Commission), 1818. In these proceedings the chapter and the canons were called on to show title to their privileges and jurisdictions. Until that time it would seem that Southwell possessed no separate charter, but merely general charters, giving them the same privileges as the Church of York. After the case had resulted favourably to Southwell, a special charter was granted by the King reciting the proceedings and confirming the privileges established. The letter recites fully the proceedings (in the nature of the later Quo Warranto cases) which took place in the reign of Henry I., A.D. 1106, when the privileges of York were challenged by the royal officers. A good many of the actual privileges established were recited, but not so fully, in Henry I.'s charter to York Minster, itself recited in a charter of Henry III. given at Portsmouth A.D. 1253 (White Book, p. 15), and again in an Inspeximus Charter of Edward II., from which it is printed in *Placitorum Abbreviatio* (Record Commission), p. 334. Dugdale also prints Henry I.'s charter under "York Cathedral," vol. vi., p. 1180, from Abp. Greenfield's Register. The part of the verdict referring to Ripon Sanctuary has been printed in *Mem. Ripon, S. S.* vol. 74. Henry's charter states the customs as "under ancient Kings and Archbishops, and what most will remember under King Edward and Archbishop Ealdred." It seems to have been given very soon after the inquiry of 1106, as Bloet, Basset, and Ridel are witnesses.

A.D. 1106. When Osbert was first sheriff at York he wished to deprive the Church and the whole archbishopric by pleas, and [to turn] to wrong all the good customs which they had anciently had; whereof when Girard the (Arch)bishop complained to the King, he sent Robert, Bishop of Lincoln, Ralph Basset, Geoffrey Ridel, Randolph le Meschin, and Peter of Valognes to York to inquire there what were the customs of the Blessed Peter's Church. They, having convoked the shire moot, charged the wisest English of the city by the faith they owed the King to find a verdict concerning these customs; (names of 11 jurors), with Ulvet son of Forno, by hereditary right lawman of the city, which in Latin may be translated lawgiver or judge, and was then foreman, and Ansketil de Bolomer, Reeve of the North Riding, was interpreter:

The Verdict. We witness that all the land which belongs to prebends of the Church is so quit and free, that

Anno ab incarnatione Domini M.C. vi. Quando Obsertus[a] fuit primum Vicecomes Eboraci, voluit ipse auferre ecclesiæ Sancti Petri et omni archiepiscopatui per placita, et in injurias [vertere] omnes bonas consuetudines, quas antiquitus juste tenuerant; Pro quo cum Girardus[b] Episcopus clamorem fecisset apud regem, misit Rex Robertum[c] Episcopum Lincolniæ, et Radulphum[d] Basset, et Galfridum Ridel, Ranulphum le Meschin, et Petrum de Valoniis,[e] Eboracum, ut ibi inquirerent, quæ essent Ecclesiæ Beati Petri consuetudines.

Hi, cum comitatum advocassent, comitaverunt prudentissimos Anglos illius civitatis per fidem quam regi debeant, quatinus de consuetudinibus illis verum dicerent; videlicet, Uttreth[f] filium Alwini,[g] Gamellum filium Swartecol, Gamellum filium Grym, Normannum presbyterum, Willelmum filium Ulf, Frengerum presbyterum, Uttreth filium Turkilli, Norman filium Basing, Turstinum filium Turmot, Gamellum[h] filium Ormi, Morcar filium

[a] *Sic* for Osbertus. The names are given in Chronicle of John Brompton, relative to Ripon.

[b] Gerard was a nephew of Walkelin, Bishop of Winchester, connected with the Conqueror. He had been precentor at Rouen, was a witness of Henry I.'s charters, made Bishop of Hereford, and Archbishop of York A.D. 1101-8. He died while sleeping in the garden of his palace at Southwell; on monkish authority, by no means in the odour of sanctity, because a book of astrology or astronomy was found under his pillow.

[c] Robert Bloet, brother of Hugh, Bishop of Bayeux, Chancellor to William the Conqueror, made Bishop by William Rufus 1094, was Justiciary to Henry I.

[d] Ralph Basset was Justiciary under Henry I., and the first of a great legal family. He is said to have hung at one time at Hundehoge in Herts, in 1124, forty-two thieves. He and Geoffrey Ridel, who was drowned in the White Ship in 1119, were also two of the commissioners for the Winton Domesday, which was probably compiled a year or two later than this.

[e] Probably the Lawman of Lincoln, Peter de Volognes, mentioned in Domesday. Freeman, *Norm. Conq.* IV. 213.

[f] The Danish or Northman character of the names is very marked. One is inclined to think that Normannus and Frengerus are rather adjectives than names, and mean a Norman priest or Frank priest. At all events the foreign character of their names is marked. The names of the sons of Ulf and of Basing seem to suggest that many of the English concealed their origin under Norman names.

[g] The Alwin Vicecomes, of Domesday? Freeman. *Norm. Conq.* iv. 488.

[h] See Freeman, *Norm. Conq.* II. 488, and V. 633.

neither the King's bailiff nor the sheriff nor any one else may have right in it or take pledge there until the canon of that prebend has first been asked. If the canon refuse right, the dean ought to be asked, and he shall fix a day and do right at St. Peter's door. Any one who seizes any one of whatever crime guilty or convicted within the close, and does not surrender him, shall pay 6 hundreth, if in the church 12 hundreth, in the choir 18 hundreth, and do penance as for sacrilege. A hundreth is £6.

But if any one agitated by a mad spirit, with devilish audacity presume to seize any one in the stone chair near the altar, which the English call Fritstool, *i.e.* chair of quiet or peace, for so atrocious a sacrilege amends are within the competence of no court, and by no tale of money can be closed, but among the English he is called boteless.

These fines belong not to the Archbishop but the canons. The canons were appealed in hearth, *i.e.* in their house. The Canons' land is called St. Peter's table.

Ligulf,[a] Ulvet filium Fornonis, hereditario jure lagaman civitatis, (quod latine potest dici legis lator vel judex), et tunc quibus fuit præfectus qui coram ita disseruit,—et Ansketinus de Bolomer, tunc quidem præpositus de Nortreding, interpres fuit.—Nos omnes recordati testamur, quod omnis terra, quæ ad prebendas Ecclesiæ S. Petri pertinet, est adeo quieta et libera quod nec præpositus regis, nec vicecomes, nec aliquis alius, potest in ea vel rectum habere, vel namum capere, donec Canonicus illius prebendæ prius fuit requisitus; Et si Canonicus rectum non fecerit, debet requiri Decanus, et ipse diem statuet, ad hostium S. Petri rectum faciet.

Si [b] quis etiam quemlibet, cujuscunque facinoris aut flagitii reum et convictum, infra arctum ecclesiæ ceperit et retinuerit, universali judicio vi hundreth [c] emendabit; si vero infra ecclesiam xii hundreth; infra Chorum xviii hundreth; penitentia quoque de singulis sicut de sacrilegiis injuncta. In hundreth six libræ continentur. Quod si aliquis vesano spiritu agitatus, diabolico ausu quemcunque capere præsumpserit in cathedra lapidea juxta altare quod Angli vocant Fritstol,[d] id est cathedra quietudinis, vel pacis, hujus tam flagitiosi sacrilegii emendatio sub nullo judicio est, sub nullo pecuniæ numero claudetur, sed apud Anglos boteles i. e. sine emenda vocatur. Hæ vero emendæ nihil ad Archiepiscopum, sed ad canonicos tantum, pervenient.

Canonici [e] sancti Petri in Hirth, i. e. domestica sive intrinsica familia appellabantur. Terra Canonicorum proprie mensa S. Petri, Denique si quid in ecclesia, vel in cimiterio, vel in domibus canonicorum, vel in terris eorum injuste egerint, aut ipsi canonici adversus

[a] Is this the Ligulf, father of Morkere, whose murder is related by Freeman, *Norm. Conq.*, iv., 671 ?

[b] Henry I.'s charter, as recited by Henry III., begins with these words.

[c] Drake, in his *Eboracum*, p. 548, ed. 1736, has made an odd mistake in translating this passage: "the person that takes him shall make amends by the universal judgment of the hundred, who shall give damages for the same."

[d] The Saxon Frithstool still remains at Beverley and at Hexham, in both places lately replaced near the high altar.

[e] This paragraph is obscure. It very probably means "the Canons were called the household of S. Peter and their lands his table." But if so the "in" is untranslated.

invicem aut adversus alios, vel alii adversus canonicos, vel adversus alios, forisfactura nulla Archiepiscopo, sed tota canonicis judicabitur. Archiepiscopus autem in rebus canonicorum hoc tantum juris habet, quod defuncto canonico ipse alii prebendam præbet, nec tamen sine consilio et assensu capituli. Si vero Archiepiscopus adversus apostolicum vel regem comiserit, ad quod redimendum et pacificandum pecunia opus erit, nichil tantum canonici Archiepiscopo præter suam voluntatem dabunt; et pecunia canonicorum et hominum eorum pro commissa vel debito Archiepiscopi nec in namum[a] capietur.

If in church or churchyard or the houses or lands of the canons any have done wrong, either the canons *inter se* or against others, or others against the canons or others, no forfeiture shall be adjudged to the Archbishop, but the whole to the canons. This right only has the Archbishop, when a canon is dead, he presents the prebend to another, but not even so without the assent and consent of the chapter

Habent canonici in domibus et in terris suis Socam et Saccam, Tol et Theam, et infanganthef[b] et intol et utol, et omnes easdem honoris et libertatis consuetudines, quas ipse Rex in terris suis habet, et quas ipse Archiepiscopus de Domino Deo et de rege tenet. Hoc vero amplius, quod nemo de terra canonicorum sancti Petri wapentachimot, nec tredincimot, nec siremot sequetur, sed calumpinans et calumpniatus ante ostium monasterii S. Petri rectitudinem recipiet et faciet. Hoc autem a religiosis principibus et bonis antecessoribus sic provisum est,[c] prædicta placita sequi et tenere. Si vero aliquis terram aliquam Sancto Petro dederit vel vendiderit, nemo postea socam vel sacam, tol aut theam in illa clamabit, sed easdem consuetudines quos et alia terra S. Petri ista habebit, tantum honoris et reverentiæ antecessores nostri sancti principis apostolicorum ecclesiæ deferrebant. Postremo ab omni consuetudine et exactione quieta et soluta est terra S. Petri. Quando autem Rex congregabit exercitum unus homo tantum præparabitur de tota terra canonicorum, cum vexillo

If money is needed to make amends for some act of the Archbishop against Pope or King, the canons shall only give what they will; their possessions shall not be seized for his default or debt nor taken in pledge. The canons have in their houses and lands soc and sac, toll and theam, infangenthef, intoll and dutoll and all the customs of the honour and liberty which the King has in his lands, and which the Archbishop himself holds of Lord God and the King. This further, that no tenant of the canons is bound to service of Wapentake-moot, Riding-moot, or Shire-moot, but whether plaintiff or defendant shall receive and do right before the door of S. Peter's minster.

[a] "Namum" or "naminm" from a word akin to German "nehmen," to take, *i.e.* distress; security taken.

[b] The right of seizing and hanging or beheading a thief. In Henry's charter it is spelt "infangenetheof."

[c] In Henry's charter here is inserted "quatinus canonici placitantes, pulso signo, ad horas canonicas cito possint regredi. Archiepiscopo vero per senascallos suos et milites suos facilius erat" &c. Doubtless the copyist omitted by mistake this pleasing picture of the canons in court adjourning to choir for service.

Lands newly given to S. Peter acquire the same privileges. Lastly the land of S. Peter is free from all custom and service.

S. Petri, qui, si burgenses in exercitum ierent, dux et signifer eos precedet, sine burgensibus nec ipse ibit.[a]

When the King assembles his army, one man only from the whole land of the canons shall be equipped with S. Peter's standard, who, if the burgesses go to the army, shall go before them as leader and standard bearer, without the burgesses he will not go.

Si quis homicida, vel fur, vel criminator, vel exul, fugerit ad ecclesiam S. Petri, pro defensione vitæ suæ et membrorum suorum, per spatium 30 dierum ibi pacem habebit. Quod si infra hoc spatium non potuerit pacificare hominem cum illis cum quibus male egerit, infra illos 30 dies poterunt clerici illum ducere, quocumque malefactor elegerit, usque ad xxx leugas, cum aliquo [signo] pacis ecclesiæ et reliquiis, et qui fregerit pacem supra illos infra prædictum spatium reus erat pacis ecclesiæ fractæ, viz. 1 hundreth; et hoc modo poterunt illum ducere, illum malefactorem lis tribus vicibus et reducere. Si vero aliquis, inter malos existens, consortia illorum vitare voluerit, et ad ecclesiam S. Petri venerit, volens ibi libentius in pace vivere quam inter criminosos habitare, ex consuetudine ecclesiæ, quam diu voluerit, ibi in pace esse poterit. Quod si aliquis ex necessitate urgente inde discedere voluerit, conductu Canonicorum cum signo pacis Ecclesiae, pacifice poterit ire ad vicinam Ecclesiam similem libertatem pacis habentem, viz. ad Ecclesiam Beati Johannis in Beverlaco, ad Ecclesiasm Beati Wilfridi in Ripun, et Beati Cuthberti in Dunelmo, et ad Ecclesiam Sancti Andreæ in Hestoldesham. Similem emendacionem pro pace fracta habent præfatæ Ecclesiæ. Ecclesia vero Beati Johannis in Beverlaco miliare unum circa

If a homicide or thief or criminal or outlaw fly to the church for defence of life or limb he shall be in peace there 30 days. If within that time he cannot make peace with those he has wronged, the clerks shall be able to take him up to 30 leagues, wherever he likes, with some [sign] of the Church's peace and relics, and any who breaks the peace on them within the said space shall be guilty of breaking the Church's peace, viz. of 1 hundreth, and in this way they shall be able to conduct him and bring him back 3 times.

Any one coming to the Church, wishing to live in peace there rather than to dwell among criminals, by the custom of the Church shall be in peace there as long as he will.

[a] Henry I.'s charter ends here, except that there is added a clause which, if genuine, and not a later invention, goes to prove the existence (hitherto denied) in England, before the Conquest, at least in Edward the Confessor's reign, of the judicial duel. "Hanc igitur consuetudinem sive dignitatem habent canonici Sancti Petri ab antecessoribus Regibus, nominatim quorum a rege Edwardo, concessam et confirmatam, ut nullus de familia regis, vel de exercitu ejus in propriis domibus canonicorum, nec in civitate, nec extra hospitetur. Ubicunque sit duellum Ebor. juramenta debent fieri super textum, vel super reliquias Sancti Petri; et facto duello, victor arma victi ad ecclesiam Sancti Petri offerebat, gratias a Deo et Sancto Petro pro victoria." Then comes another short clause to the effect that whenever the canons or their men sue in the king's pleas their claim is to be determined before every case, so far as it can be determined saving the dignity of the Church.

se habet liberum et quietum ab omni regali consuetudine, et ab omni redditione pecuniæ, et ab omni gildo, quod regi per universam Angliam persolvitur. A principio illius miliarii usque ad crucem Alestani regis, si quis pacem fregerit, reus erit i. hundreth, a cruce Alestani usque ad cimiterium, de iii. hundreth; Qui in cimiterio pacem fregerit de vi hundreth; Qui infra ecclesiam de xii hundreth; Qui infra chorum, amissa omni possessione sua, corporis sui subjacebit periculo, absque omni satisfactione nominatæ pecuniæ. Simili modo cum eadem libertate miliare suum habet circa se Ecclesia Beati Wilfridi in Ripun. A cujus principio usque ad cimiterium, pacis violator reus erit de iij hundreth; in cimiterio de vi; in choro, ut de aliis prædiximus. Præterea in tribus festivitatibus[a] et in Pentacosten pacem habent omnes ad hæc festa venientes a domibus suis, eundo et redeundo; et si quis super eos pacem fregerit, reus erit 1 hundreth. Similiter in festo Sancti Johannis Baptistæ et Beati Johannis confessoris, et dedicationis Ecclesiæ apud Beverlacum eodem modo; in duobus festivitatibus Sancti Wilfridi pacem habent euntes et redeuntes; et qui eam interim fregerit, usque ad miliare veniendo, et a miliari redeundo, reus erit pro pace fracta de 1 hundreth.

If any one for urgent cause wishes to depart, he shall be able to go in peace under conduct of the canons with the sign of the Church's peace to a neighbouring church having like privilege, S. John's in Beverley, S. Wilfrid's in Ripon, S. Cuthbert's in Durham, S. Andrew's in Hexham. They have similar fines for breach of peace. (The mile sanctuary of S. John's, Beverley, and S. Wilfrid, Ripon.) Moreover, at the three feasts and at Pentecost, all coming and going from their homes have peace; fine for breach, 1 hundreth.

Terra autem illa, quam Archiepiscopus habet in civitate Eboraci, debet esse tam quieta et libera ad opus Archiepiscopi in omnibus consuetudinibus, sicut dominium regis est regi. Et si mercatores, undicunque venerint, voluerint in terra Archiepiscopi hospitari, non debet eos præpositus regis, vel alius, impedire; et, si in terra Archiepiscopi consuetudinem dederint ministris Archiepiscopi, quocunque voluerint debent abire quieti. Præterea in Walbugath et in Fiskargat, cujuscunque terra sit, tertia pars redditus debet esse Archiepiscopi in placitis, et in theloneo, et husgable; et in omni consuetudine; et totum bladum delatum de Austriding, et pisces inde delati, debent ibidem in eadem consuetudine vendi; et totum

The Archbishop's land, in the city of York, is free for the use of the Archbishops from all customs, as the King's is to the King. Merchants, whencesoever they come, wishing to stay in the Archbishop's land, are not to be hindered by the royal provost or any other; and, if they have paid customs to the Archbishop's servants, may depart quit where they will. In Walmgate and Fishergate, whosoever the land is, the third part of the rent ought to be the Archbishop's in pleas and toll and house-tax and all

[a] Viz., probably of S. Peter in Cathedra, 22 February, S. Peter the Apostle, 29 June, and S. Peter ad Vincula, 1 Aug.

custom, and all wheat from the East-riding and fish ought to be sold there subject to the same custom ; and all the toll in Clementsthorp and below, as far as the Archbishop's land extends, from all ships lying there, belongs to the Archbishop, and the whole custom of fish from both sides the water.

In the manor of Sherburn there should be a bailiff to attend shire (moot), riding, and wapentake, and appear for any one of that manor who is charged, and do right.

Through the bailiff all the rest are freed from attendance at pleas. But the bailiff is not to attend from the time he has begun to prepare the Archbishop's manor-house to the 8th day after his departure, and for the same time the men of the manor are quit too. If the bailiff makes default in attendance he is fined an ox the first time, 5s. 4d. the second, half a forfeiture, viz. ten oras, *i.e.*, a mark, the third.

The same custom prevails in the manor of Beverley and all other manors of the whole Archbishopric. The Archbishop's steward, if in the county, can relieve all bailiffs of the manors by doing for them what they would do if present.

theloneum erit archiepiscopi in clementesthorp de omnibus navibus quæ illuc applicuerint, et juxta clementesthorpe inferius quantum terra Archiepiscopi durat : et tota consuetudo piscium Archiepiscopi ex ambabus partibus aquæ.[a]

Præterea in maneria syreburne debet esse præpositus, qui eat ad comitatum, et triding, et wapentac : et si aliquis de territorio illius manerii ibi fuerit calumpniatus ; ipse debet ibi pro eo rectum offerre, et in manerium[b] in consuetudine archiepiscopi rectum facere. Per præpositum illum, et iter illius ad placita, debent homines illius præposituræ manere quieti. Respectum autem debet habere iste præpositus, nec sequatur comitatum, nec cetera placita, ex illo die quo primum firmam archiepiscopi parare ceperit, usque viii dies post discessum archiepiscopi : et si interim, quam diu archiepiscopus erit in manerio, de hominibus illius manerii aliquis calumpnia contigerit, per plegium illius præpositi, ille qui calumpnia est debet esse quietus, donec viii dies post discessum archiepiscopi de manerio. Et si præpositus a comitatu vel ceteris placitis defuerit sine occasione, quam evidenter ostendat, prima vice emendabit 1 bovem ; secunda vice, v^{s} et iiii^{d} ; tertia vice dimidium forisfacturæ, viz., x horas.[c]

Hanc consuetudinem habet manerium de Beverlaco, quod ei pertinet, et cetera maneria totius archiepiscopatus. Et Dapifer archiepiscopi, si sit in comitatu, potest acquietare omnes præpositos manerium faciendo id, quod facerent præpositi, si adessent.[d]

[a] The Ouse.

[b] *Sic.*

[c] The Rev. W. Hunt refers me to Chron. de Abingdon, ii., 30, 131. Rolls Ed^{n}. where hora or ora means a number of pennies, viz., 16. Ten times that sum being a mark, that is probably the sum meant here rather than 20^{d}., the value of the ora in some places in Domesday. See Ducange under *ora*.

[d] The Archbishops, like the Kings, seldom stayed more than a few days in the same place. Their trains ate up the provisions of the country at such a pace that they could not be provided for long. Hence the large number of manor-houses possessed by them were not so much a luxury as a necessity.

Southwell Parish Altar.

Ornaments, Books, and Furniture, 1369.

(W. B., p. 138.)

6 Aug., 1369. Indenture between the chapter and Richard of Normanton, the parish vicar at the altar of S. Vincent, List of ornaments of the altar, &c., and furniture of the vicar's "manse."

Indentura[a] capituli Suthwell tangens vicarium parochialem ejusdem pro ornamentis altaris et mansi.

Hæc indentura inter nos capitulum Ecclesiæ Collegiatæ Beatæ Mariæ Suthwell, ex una parte, et Dominum Ricardum de Normanton, vicarium nostrum parochialem, altaris Sancti Vincentii in eadem, ex altera, de ipsius Domini Ricardi consensu expresso confecta, Testatur, quod infrascripta sunt ornamenta sive bona dicti altaris, quæ omnia et singula præfatus Dominus Ricardus se fatetur teneri dimittere, sive restituere, successori suo cuicunque, in eadem vicaria vicario canonice instituendo.

2 silver-gilt chalices, one weighing 30s. used for ordinary celebration, the other 35s. used for Easter communion of parishioners.

In primis, videlicet, habentur in altari prædicto duo calices argentei et deaurati, quorum minor ponderat xxx^{s} vel amplius, et major xxxv^{s}, usualis monetæ; et deservitur minor communiter pro celebratione divinorum in eodem altari, et major, diebus Paschæ, pro communicatione parochianorum.

2 frontals, one of silk, 3s. 4d., the other of the royal arms., 2s. 4 towels price 2s., two ferials, 16d. 4 complete sets of vestments, viz. chasubles, stole, fanon, alb, amice, girdle, and corporal, two principal, one with tunics. worth 40s. and one without tunics. 50s., a third for Sundays, 20s. a fourth for week-days, 10s. A fifth set, without a chasuble, 13s. 4d.

Habentur insuper ibidem duo frontalia, quorum unum de serico pretii iii^{s} iiij^{d}, et aliud de armis Domini Regis, pretii ij^{s}; Quatuor insuper tobalia, pretii cujuslibet ij^{s}, et duo ferialia, pretii xvj^{d}, quorum unum inveteratum est: Habentur et ibidem quatuor vestimenta integre, videlicet, casualia,[b] stola, fanula,[c] alba, amictus, zona, et corporale.[d] De quibus vestimentis duo sunt principalia, et unum eorum cum tunicis, pretii xls^{s}, et aliud sine tunicis, pretii l^{s}, tertium vero dominicale, pretii xx^{s}, et quartum feriale, pretii x^{s}. Habetur et ibidem quintum vestimentum præter casulam, viz, alba et duo amictus cum stola et fanula, pretii xiij^{s} iiij^{d}. Et duo cervicalia cooperta syndone rubeo, cum uno lectrino

[a] This is so full and so early an inventory of church goods that it seemed to deserve special notice.

[b] *Sic.*

[c] Now commonly called the maniple, a word not found in English before the Reformation.

[d] The napkin used to cover the bread, *i.e.* the Lord's body.

2 cushions covered with red syndon, and a lectern, with 11 napkins, 15s.; two of them long ones for "the Lord's table" at Easter; a carpet for double feasts. A choral habit, 20s., viz. cope, almuce, rochet, surplice; with a second surplice and a lantern for visiting the sick. Books: a mass-book, 40s.; epistolar, 13s. 4d.; 2 grayls with Tropars, 16s. each; a breviary with music and well bound, 100s.; antiphonar, not of the York use, 10s.; lesson-book, old, 6s. 8d.; 2 manuals, 2s. and 5s.; summa summarum, £4; manuel peche, in French, 3s. 4d.; sermons on epistles and gospels throughout the year, 4s.; exposition of gospels throughout the year, 3s.; pars oculi sacerdotis, 6s. 8d. An iron and 2 wooden candlesticks, a laton sconce, the four, 2s.; a portable silver-gilt cross and staff, plated, £7.

pro altari, cum xi manutergiis, pretii xv^{s}, quorum duo longiora sunt pro mensa Domini [a] diebus Paschæ; et uno tapeto struendo coram altari, duplicibus festis, sub pedibus sacerdotis.

Et habetur ibidem unus habitus choralis competens, pretii xx^{s}; viz, capa, almicium, rochetum, et superpellicium, et secundum superpellicium pro visitatione infirmorum, cum lucerna.

Inveniuntur ibidem nicholminus, unum missale competens, pretii xl^{s}: unum epistolare, pretii xiij^{s} et iiij^{d}; duo gradalia nova cum Troporiis inclusis, pro diebus saltem dominicis et festivis, pretii utriusque xxvj^{s}: unum portiforium notatum et bene apparatum pretii c^{s}: unum antifonarium, quod non est de usu Eboraci pretii, x^{s}, et una legenda vetus, pretii vi^{s} viij^{d}: et duo manualia, quorum unum vetus est, pretii ij^{s}: et aliud, pretii v^{s}: Item unus liber qui vocatur 'summa summarum,' [b] pretii iiij^{li}. Et unus liber qui vocatur 'manuele peche,' [c] lingua gallica conscriptus, pretii iij^{s} iiij^{d}. Item unus liber sermonum, tam de epistolis quam de evangeliis dominicalibus, per annum, pretii iiij^{s}; et unus liber expositorium evangeliorum dominicalium per annum, pretii iij^{s}; et unus libellus qui vocatur 'pars oculi sacerdotis,' [d] pretii vi^{s} viii^{d}.

[a] The Lord's table is not the altar, but a long table set out for the Easter communion of the parishioners.

[b] The summa summarum must be the book (or a book of like character), Brit. Mus. Harl. MS. 106, m. This is a MS. of the first half of the fourteenth century. It is literally a summary of summaries, containing extracts from Summulæ on the Decretals, the Summa Raymundi on peritentials, the Summa Predicantium of Bromyard, a summa of Grossteste of Lincoln, &c.

[c] The "manuele peche" was no doubt William of Waddington's book translated by Robert de Brunn (or Bourne) in 1303 under the name of "Handlyng Synne," and published for the Roxburgh Club in 1862. According to De la Rue (Archæol. xiii., p. 236) Waddington wrote it or adapted it from Floretus "about the middle of the thirteenth century." It is an odd book for the vicar, as, under the guise of a religious work, it is really a collection of Boccaccian stories.

[d] John de Burgo, who was Chancellor of Cambridge in 1384, wrote the famous *Pupilla Oculi*, or instructions on the Seven Sacraments, the Decalogue, &c., &c., which was subsequently printed. The second book begins, "Libri secundus vel dextera pars oculi sacerdotis." But if this is the same book an earlier date must be assigned to it than has hitherto been supposed. He describes it as "compilata," so the book here mentioned may be one from which it was compiled.

Item, unum candelabrum ferreum breve pro altari, et duo lignea, cum uno absconso de laton, pretii prædictorum quatuor, ij^{s}. Item habetur una crux portatilis, argentea et deaurata, cum baculo ad eam congruo, et honeste deargentato, pretii vii^{li}. Item una cuppa de cupro deaurato, pendens supra altare pro corpore Christi inibi reponendo et adorando, pretii iij^{s}. Et una capsula brevis et lata pro cucharistia similiter conservanda, pretii ij^{s} vj^{d}. Item duæ cistæ majores, pro vestimentis et libris inibi reponendis, quarum pretium unius, vij^{s} et pretium alterius, iiij^{s} vi^{d}. Item tertia cista minor pro cera conservanda, pretii ii^{s} vi^{d}. Item duæ capsulæ, quarum una minor pro cereis ymaginis beatæ Mariæ conservandis, pretii xviii^{d}, et alia major pro cereis Gildæ Sancti Vincentii, pretii xii^{d}.

A gilt copper cup hanging over the altar for the body of Christ to be kept in and adored, 3s.
A short broad box for eucharist, 2s. 1d.; two vestment chests, 7s. and 3s. 6d.; one for wax, 2s. 6d
Two boxes for tapers for the Virgin's image, 18d.
A larger one for tapers of gild of S. Vincent, 12d.

Item, in manso ipsius vicariæ; videlicet, in aula, una tabula mensalis duplicata de fraxino, cum tribus tristellis ad eam congruis, pretii xviii^{d}: et una alia tabula mensalis de quercu nigra, cum duobus tristellis ad eam consuetis, pretii xiii^{d}; et una mappa cum manutergio meliori, pretii ii^{s} vi^{d}, una pelvis cum lavatorio meliori, pretii iiij^{s}.

In the mansion-house: in the hall, a dining table of ash, with three trestles, 18d.; a black oak table with two trestles, 14d.; a cloth and napkin, 2s. 6d.; a bason with a lavatory.
In the chamber a reading-chair with a moveable desk, 2s.; painted hanging over the bed, 12d.

Item, in camera ibidem una studualis cathedra cum uno desco versatili, pretii ii^{s}, et uno panno depicto et supra lectum confixo, pretii xii^{d}.

In kitchen, two stoves, 13s. 4d.; a brass pot and brazen platter: four leads.

Item, in coquina duæ fornaceæ, pretii xiii^{s} iiii^{d}, cum olla ærea et patella ænea meliori, pretii viij^{s}. et quatuor plumba in fornilibus posita, pretii x^{s}. Item unum par molarum pro brasio molendo cum toto apparatu, pretii iii^{s} iiii^{d}. Et unum dolium pro farina conservanda, pretii xvi^{d}, cum uno alviolo pro pasta conficienda, pretii xiiij^{d}, et tabula ad idem consueta cum tristell, pretii x^{d}. Item citula cum corda et cathena ad hauriendum aquam de fonte, pretii xviii^{d}, cum uno alvo lapideo ibidem reposito, pretii xii^{d}.

A pair of mills for malt and the whole brewing machinery. 3s. 4d.; a flour cask, 16d.; a dish for making pastry, 14d.; a table and trestle, 10d.; a bucket with cord and chain for drawing water, 18d.; a stone jar, 1s.

Et nos capitulum præfatum Dominum Ricardum, de ipsius consensu expresso, ad dimittendum sive restituendum omnia et singula ornamenta sive bona præmissa, vel equivalentia, successori suo vicario in eadem, quiscunque fuerit, condempnamus, et non solum

Richard and his successors bound to restore the ornaments to their successors, or replace them, or an equivalent sum; and

to take an oath for their safe custody or replacement without any law suits or appeals. 6 Aug. 1369.

ipsum Dominum Ricardum sed etiam quemlibet vicarium in eadem vicaria futurum, ad similiter dimittendum, sive restituendum, omnia et singula ornamenta sive bona præmissa, vel equivalentia, suo successori vicaris in eodem canonice compellendum esse decernimus modo et forma, qui sequitur; Quod videlicet, futuri vicarii successive, in admissione sua ad prædictam vicariam, juramentum præstent corporale de conservando prædicta bona fideliter, vel eorum æstimationem, ad usum futuri successoris sui; quod quidem submittant se pure, sponte, et absolute, hæredes et executores suos jurisdictioni, laudo, et decreto Capituli in hac parte; ut ipsum Capitulum, sine strepitu et figura judicii, simpliciter et de plano procedendo licite possint compellere per omnes censuras ecclesiasticas dictas Vicarios, et executores suos, ad observandum omnia et singula præmissa, in restituendo ablata, si quæ fuerint (quod absit), vel eorum æstimationem, omni appellatione, supplicatione et querela et alii juris remedio quocunque remotis: quibus omnibus renunciet expresse dicendo 'renuncio.'

In cujus rei testimonium sigillum nostrum commune, et sigillum dicti Domini Ricardi partibus hujus indenturæ alternatim sunt apposita. Data apud Suthwell vi die mensis Augusti Anno Domini m°cccl x° nono.

STATUTA[a] ECCLESIÆ COLLEGIATÆ BEATÆ MARIÆ VIRGINIS DE SOUTHWELL COM. NOTT.

Charta Walteri[b] *Ebor. Archiepiscopi.*

Gift of Rolleston Church in augmentation of commons of resident canons.

Omnibus Christi fidelibus ad quos presens scriptum pervenerit, Walterus Dei gratiâ Ebor. Archiep., Angliæ primus, salutem in Domino. Noverit Universitas vestra nos, ob reverentiam Dei et Beatæ Mariæ Virginis, ecclesiam de Rolleston nobis, a veris ejusdem ecclesiæ Patronis, scilicet Priore et Conventu de Thurgarton, de assensu insuper et voluntate Henrici de Rolleston militis, qui aliquando jus advocationis sibi in eadem vindicavit, concessam in usum Suthwellensis ecclesiæ, convertendam canonicis in eadem ecclesia Suthwellensi Residentibus in augmentationem communiæ suæ, cum omnibus ad eandem Ecclesiam pertinentiis, caritive contulisse: salva Priori et Conventui de Turgarton portione sua, quam eis de pertinentiis memoratæ ecclesiæ concessimus, sicut[c] in carta

[a] These statutes are derived from (I.) a collection of the statutes of the church, written in Elizabethan hand, and, from the fact of their containing the Elizabethan statutes, put together no doubt when the Elizabethan statutes were made, viz. 1585. (II.) The White Book. Some of the statutes occur both in the collected statutes and in the White Book, some only in the former, some only in the latter. Where the version in the White Book and the collected statutes differs, I have adhered to the White Book. Dickinson printed the collected statutes, but with so many bad mistakes that I thought it well to print them again, especially as he omitted preambles and conclusions.

[b] Walter Gray, as appear from other deeds relating to this transaction, dated in 1221 (see Introduction p. xxxvi.). It is obvious that this is a deed, not a statute at all, but I have included it because it was included in the Elizabethan collection as a statute. It is given in the White Book, p 42, where it is headed "Litera Walteri Archiepiscopi de Ecclesia de Rolleston." No doubt, like some imperial statutes which were not in form strictly statutes, it was held to operate as such.

[c] The whole of the document from here to the end is omitted by Dickinson and also in the Elizabethan collection, with the result that this deed and the statute which follows have been dated fifty years later than their real date, because they were attributed to Walter Giffard, 1274, instead of Walter Gray. The names of the witnesses

capituli Suthwell eis super hoc confecta continetur, Solvendo annuatim dictæ ecclesiæ Suthwell duas petras ceræ [a] in augmentum luminarium, ad duos terminos, sicut tam in dicta carta capituli, quam in carta dictorum Prioris et conventus inde confecta, continetur.

Quod ut ratum, stabile, inconcussum duret in posterum, præsenti scripto sigilli nostri munimine consignato confirmandum duximus et corroborandum. Hiis testibus Willelmo Tessaurario, Ricardo Cornubiæ, Serlone, Roberto de Wynton, Canonicis Ebor et aliis.

Litera[b] *Domini Walteri Archiepiscopi de Communia Canonicorum Residentium.*

The old commons and Rolleston Church to form one fund, under the management of wardens named by the canons every year.

Universis sacræ ministris ecclesiæ filiis, ad quos præsens scriptum pervenerit, Walterus, Dei gratia, Ebor. Archieopiscopus salutem in Domino. Noverit Universitas vestra, nos, de assensu Capituli Ecclesiæ nostræ Suthwellensis, de communia taliter ordinasse; videlicet, quod antiqua communia dictæ ecclesiæ, et ecclesia de Rol-

settle the date. William of Rotherfield was treasurer of York in 1221. Richard of Cornwall became chancellor of York in 1225. The date is between those two, and probably in the earlier year, which is also the date of the earliest extant statutes of York, by which a claim of William the Treasurer to a double share of commons was settled.

[a] The charter of Edgar the Prior, and the convent of Thurgartor, stating that they were bound to pay two stone of wax annually to the church of S. Mary of Southwell for ever, one at Christmas, one at Ladyday, is set out in the White Book, p. 58. It is witnessed by the Abbots of Rueford, *i. e.* Rufford, and Welbeck, and the Priors of Lenton and Shelford.

The charter of the Chapter of Southwell granting to the church of St. Peter of Thurgarton, and the canons there serving God, all the tithes of garbs, *i. e.* wheat, of Fiskarton, freedom from tithes in Fiskarton, and of tithes of hay, mills, pannage, and fisheries in the same manner, and 8s. from tithes of Rolleston Mill, is set out at p. 143 in the chartulary of Thurgarton Priory. This is now in Southwell Minster library, having been given to the chapter by Cecil Cooper, great-great-grandson of Thomas Cooper, to whom the greater part of the priory lands were granted by Henry VIII.

[b] This is the heading in the White Book, p. 44. It is, however, a fully formal statute of the church, the archbishop enacting with the consent of the chapter, and sealed with the seals of both.

leston, quam eis in argumentationem communiæ suæ contulimus, et quicquid in posterum accreverit communiæ memoratæ, in unam summam conjugantur per manus custodum, ad hoc annuatim de communi consilio provisorum, et factorum. hoc modo inter canonicos dividenda: Statuimus sane, quod si quis Canonicorum Residentium, vel etiam transitum facientium, matutinis novem lectionum interfuerit, tres denarios percipiat de communia : qui vero duplici festo interfuerit, sex denarios percipiat de eadem. In fine autem anni, scilicet in octavis Pentecostes, totum residuum communiæ inter canonicos residentes equaliter dividatur.

Every canon resident, or passing through, present at matins, to have 3d. on ordinary feasts, and 6d. on double feasts. The rest to be divided at Whitsuntide equally amongst the canons resident.

Illos autem anno illo residentes interpretamur, qui per tres menses continuos, vel in duas partes divisas, in ecclesia Suthwellensi moram fecerunt: similiter illos qui in theologia studuerunt.

Residence means 3 months at one time, or in two halves, in Southwell church or being a student in theology.

Si quis autem fratrum, infra tempus residentiæ, necesse habuerit exire pro negotio urgenti, de licentia fratrum tunc residentium ad certum tempus exire poterit; et, pro residenti nihilominus habeatur; Ita tamen, quod quanto tempore residentiæ deputato[a] absens fuerit, tanti temporis defectum eodem anno suppleat, per tot dies ibidem residendo.

Absence for urgent business, with licence if made up within the year.

Ut autem hæc nostra ordinatio perpetuæ firmitatis robur obtineat, præsenti scripto sigillum meum, pariter cum sigillo capituli sæpedicti, dignum duximus apponendum.

Sealed with Archbishop's and Chapter of Southwell's seals.

Data apud Cawood, duodecimo Kal. Maii, Pontificatus nostri decimo.[b]

Dated at Cawood April 20th, 10th of Episcopate, *i. e.*, A.D. 1225.

Confirmatio[c] *Statuti Walteri Archiepiscopi Ebor per Capitulum Suthwell facta.*

Anno Domini m°cc^mo^ sexagesimo, die Jovis proximo post festum Sancti Mathæi Apostoli, vocati convenerunt fratres et concanonici

Thursday 22 Sept. 1260. Convocation of canons.

[a] *Sic.* I cannot construe it.

[b] Dickinson, mistaking Walter Gray for Walter Giffard has dated it 1274. Gray was Archbishop 1216-1256, Giffard 1266-1279.

[c] White Book, p. 45. This is an interleaved insertion in a later (Henry VI.) hand than the statute of John, which was written *circa* 1335. I have put it, out of date, here, as it is simply an interpretation of the statute of 1225.

Ecclesiæ Beatæ Mariæ Suthwell, in capitulo ejusdem ecclesiæ, ut statui suo et præsertim ecclesiæ providerent.

Interpretation to be placed on statute of 1225: (1) Students in theology to count as canons resident, only if actually studying, or teaching, at Paris, Oxford, or Cambridge Universities, for two terms at least of the year.

Et, in principio, consensuerunt omnes tunc præsentes, et procuratores eorum qui erant absentes, ut ordinatio et scripta felicis memoriæ Domini Walteri Archiepiscopi sigillis ejus et dicti capituli signata, de communia sua percipienda servetur Intelligentes illud in scripto illo insertum, quod studentes in theologia in percipienda communia dicentur residentes, de illis tantum, qui student Parisiis, Oxonia vel Cantabrigia, et qui theologiam audiverunt[a] vel legerunt ordinarie, et ad minus per duos terminos illius anni, quo pro residentibus habentur: alioquin communiam non participient.

Absence from urgent cause to break residence, unless it be only twice or thrice, for preaching or other clerical duty at the prebendal church for not more than three nights at a time, and with leave from the other canons.

Intelligentes etiam illud, quod ibidem inseritur de exeuntibus propter causam urgentem, quod canonici, si infra suos tres menses, tantum bis vel ter, causa prædicandi, vel confessionis audiendi in suis ecclesiis ad præbendas suas pertinentibus, vel exercendi in præbendis suis ea, quæ ad curam et solicitudinem earundem præbendarum requiruntur, exierint, et non ultra tres noctes extra villam Suthwell moram fecerint, pro residentibus debentur haberi: Ita tamen quod a canonicis tunc residentibus licentiam petierint, aliquam dictarum causarum assignantes sui processus, et super quo suæ veraci assertioni crederetur. Canonici vero qui ad aliquam ecclesiam suam, ad præbendam suam non pertinentem, eadem de causa, consimilibus vicibus, petita licencia, et assignata causa sui recessus exierint, perficient illos dies suæ absentiæ infra annum, vel communiam in fine anni non percipient.

Warden of the Fabric to have a colleague; and not to begin any new work without leave of general chapter.

Item, custos fabricæ ecclesiæ secum habebit aliquem capellanum de ecclesia, sibi a residentibus datum, qui in compoto suo de receptis suis et expensis suis poterit ei testimonium perhibere. Nec novam fabricam incipiet in ecclesia, vel extra, nisi de consensu fratrum in generali congregatione præsentium, procuratorum absentium.

Wardens of the

Item, custodes communiæ compotum suum in fine anni reddent,

[a] The hearers are the taught, the students; the readers are the teachers.

modo debito, ut alias est ordinatum. Et post compotum committent officium suum cum clavibus et omnibus sibi commissis in manus canonicorum tunc residentium: qui per biduum vel triduum deliberabunt, quibus, scilicet illis vel aliis, voluerint illud officium assignare. Et istud fiet singulis annis statim post compotum eorumdem.

Commons to render yearly accounts and then resign. Two or three days deliberation to precede appointment of successors, who may be the same persons, or not.

Præterea supradicti canonici omnes tunc præsentes, et procuratores eorum qui erant absentes, consensuerunt, quod illi canonici residentiarii, qui, infra tempus residentiæ suæ inchoatæ, per mortem decedunt naturalem, pro residentibus intelligantur; ita quod communiam, ceterasque distributiones dictæ ecclesiæ, saltem pro rato temporis, percipiant cum effectu.

Deceased residentiaries to have apportioned part of common fund.

Statuta[a] *Edita in Convocatione Canonicorum Southwell.*

Acta generali convocatione singulorum fratrum et Canonicorum Southwell Ecclesiæ, die lunæ proximo post festum Annunciationis Beatæ Mariæ Virginis, incipiente anno Domini millesimo ducentesimo quadragesimo octavo, de communi consilio et unanimi consensu Canonicorum ibimet præsentium, et procuratorum Canonicorum absentium

Acts of Convocation of all the brethren and canons of Southwell. A.D. 1248.

Ordinatum fuit et statutum, quod Custos fabricæ Ecclesiæ singulis annis, semel in anno, reddat computum suum, coram duobus Canonicis Residentibus, de omnibus receptis suis, et quod aliquis canonicus vel vicarius Ecclesiæ associetur dicto custodi, qui possit perhibere testimonium de receptis suis.

Warden of Fabric to render accounts once a year: to have a colleague.

Item, quod non teneantur Scholæ de Grammatica[b] vel Logica infra præbendas Canonicorum, nisi secundum consuetudinem Ebor.

Schools of grammar or logic not to be held on prebends except in accordance with York custom.

Item, quod nullus clericus ordinetur auctoritate ecclesiæ, neque

[a] These are not in the White Book.

[b] This is a useful entry. It irresistibly suggests that the existing Southwell Grammar School was existing at least in 1248; if there were grammar schools even in its small dependent townships, which formed the prebends. The custom of York was that the Chancellor should present, and the Master should be an M.A., and hold for three years, with power of extension for a fourth year.

No one to be ordained on title from the church unless he has been under a canon, and passed an examination before resident canons.

ad titulum ecclesiæ promoveatur, nisi fuerit de choro et steterit in servitio canonici; et quod tunc fiat in Capitulo examinatio spiritualis, coram Canonicis tunc in ecclesia Residentibus, de conditionibus, moribus, vita et literatura personarum ordinandarum, et qui digni inventi fuerint promoveantur, qui autem indigni nullatemus admittantur.

Yearly visitation to be held of churches, of prebends, or of the commons, and the ministers thereof, and of the laity, by canon resident with a vicar choral and the registrar,

Item, quod singulis annis fuerit visitatio per aliquem Canonicum Residentem, assumptis secum aliquo vicario et Registrario capituli, in singulis ecclesiis præbendalibus, et capellis ad communiam spectantibus, de vita et honestate, moribus, conditione et conversatione sacerdotum cæterorumque ministrorum in præfatis ecclesiis, et de publicis delictis parochianorum tenentium de præbendis.

and of books, vestments, ornaments, and chancels.

Item, de libris, vestimentis, et cæteris ornamentis ad ecclesiam pertinentibus, ita scilicet quod defectus librorum, vestimentorum, vasorum et cancellorum emendentur per Canonicos locorum, seu eorum procuratores, infra legitimum tempus eis prefigendum, ab ipsis, per quos facta fuerit visitatio. Similiter, et excessus et delicta sacerdotum, ministrorum ecclesiarum, et parochianorum tenentium de præbendis per eosdem corrigantur. Quod si ipsi Canonici, vel procuratores eorum, in supradictis negligentes inventi fuerint, tunc correctio vel emendatio supradictorum fiat per Capitulum et per Canonicos in eodem Residentes.

Vicars in the mother church not to quarrel, to have a warden of their commons elected by themselves, who is to divide legacies and payments for masses or obits equally among them.

Ceterum Statutum est, quod singuli Vicarii ministrantes Matrici Ecclesiæ, unanimes fiant et conformes; et quod unum habeant Custodem [a] Communiæ suæ per ipsos electum, qui singula bona et legata fraternitati [b] ecclesiæ Southwell, a defunctis relicta, æqualiter inter eos dividat; et quod quilibet illorum corporali sacramento sit astrictus, quod quicquid ad manus suas pervenerit, sive de annuali, sive de trecenali, sive de aliquo legato fraternitati præfatæ ecclesiæ relicto, sive de aliquo proventu qui ad parvam Communiam Vica-

[a] The York Statutes were made in 1252, directing the Vicars to elect a similar officer, who is called Camerarius or Custos Vicariorum.

[b] It shows the antiquity of the Vicars Choral, that they are even thus early spoken of as a "brotherhood" as in the latest pre-Reformation wills.

riorum spectare consuevit, illud fideliter et sine aliqua diminutione tradatur præfato custodi, communiter inter vicarios distribuendum. Si quis autem vicariorum hujus statuti transgressor, contra sacramentum suum veniendo, inventus fuerit, de perjurio suo canonice puniatur, et pro transgressione, fraternitati solvat quotiens super transgressione hujus convictus aut confessus fuerit, fratribus et convicariis suis, per manus prædicti custodis, duos solidos, nomine pœnæ.

Chauntry Priests are not to take Annuals or Trentals, which are a perquisite of the Vicars Choral.

Capellani autem, et ministri[a] ad officium defunctorum specialiter assignati, nullum capiant annuale, vel trecenale, neque aliquam rogationem pro defunctis, in prejudicium et gravamen prædictorum vicariorum et fraternitatis prædictæ; quod si fecerint, et super hoc convicti fuerint, puniantur arbitrio Canonicorum in ecclesia Residentium.

Incontinence to be canonically punished; if not purged, the offender to be suspended.

Ceterum[b] si per incontinentiam vel aliquod aliud enorme delictum alicujus Vicariorum, vel aliorum Capellanorum et altaris ministrorum, scandalum in ecclesia et in populo Dei ortum fuerit, canonice puniatur; et si se purgare vel nolit, vel non possit, ejiciatur a choro, et ab officio et beneficio suo suspendatur, donec condignam egerit penitentiam, et de commisso suo satisfecerit.

Bad language and insults in the church to be punished by two floggings in chapter, or fine of 2s. Outside the church one flogging or 1s. or wearing the "bulgewar" round the neck. For third offence expulsion.

Si quis autem verbis contumeliosis et opprobriis affecerit, si infra ecclesiam, coram sociis suis in capitulo duabus disciplinis subjacebit, vel dabit duos solidos fabricæ ecclesiæ, et satisfaciet læso; si extra ecclesiam, uni disciplinæ subjacebit, vel dabit fabricæ ecclesiæ xii denarios, vel circumferat aliqua die dominica ad processionem vetus bulgewarium in collo suo secundum antiquam consuetudinem ecclesiæ, ita quod hæc pœna sit in arbitrio canonicorum tunc in ecclesia residentium. Et si assuetus in hiis fuerit, et tertio deliqueret, ejiciatur a choro, non admittendus de cetero ad aliquod ministerium in ecclesia faciendum.

[a] See item of inquiry at Visitation of 1478, p. 39 *supra*.

[b] This is the statute to which reference is made at p. 5 *supra* and elsewhere as "the statute which begins 'ceterum.'"

Canons Resident to govern and correct vicars, chaplains, &c.

Canonici autem qui pro tempore præsentes fuerint in ecclesia, sive unus, sive plures, plenariam habeant potestatem corrigendi omnes excessus vicariorum, capellanorum, et cæterorum omnium chori deliquentium, tam in ecclesia quam extra ecclesiam, et tam alieni vicarii quam sui Ita tamen si aliqua relaxatio sive facta sive lata a Canonico Residenti de jure fieri debeat et possit, eo absente qui sententiam tulerit, relaxatio illa reservatur alicui Canonico præsenti.

Vicars to attend hours, especially matins. Fine for absence, 1d., to be paid by the canons to warden of vicars commons.

Præterea communiter statutum et provisum est, quod singuli Vicarii, (et etiam cæteri Capellani, qui obligati sunt sequi chorum more Vicariorum), bene agant et gerant vices Dominorum suorum, et communiter intersint horis canonicis, et præcipue matutinis; quod si aliquis absens fuerit, nisi rationabilem causam ostendit, subtrahatur ei unus denarius a stipendio suo, reddendus a Domino ejusdem vicarii Custodi vicariorum, qui ad tales denarios colligendos deputabitur, distribuendos communiæ vicariorum.

Offences to be reported by churchwardens to canons.

Si autem aliquis Vicariorum, vel aliorum suprascriptorum, super incontinentia (ut supradictum est), adulterio, vel aliquo enormi delicto fuerit defamatus; et non sequitur chorum more debito et consueto, quod Custodes ecclesiæ et altaris, quicunque pro tempore fuerint, omni gratia et favore prætermissis, commissum illud sive delictum, cum ad illorum pervenerit notitiam, Canonicis tunc in ecclesia præsentibus manifestabunt. Et quod, ad hoc faciendum, sint ipsi Custodes sacramentaliter astricti.

Readers in choir to read over the lessons beforehand. Ridiculous reading to be punished by flogging in chapter. Tavern and play haunters to be suspended.

Item, quod clerici lecturi in choro, vel in pulpito, prævideant lectiones suas, ut aperte et distincte legant; quod si negligentes in hoc se habuerint, et intellectum audientibus confundant, et ridiculum inter socios commoveant, post primam et secundam correctionem uni disciplinæ subjacebunt in capitulo.

Si quis extiterit frequentator tabernarum, et spectaculorum, vel communium congregationum prohibitarum, et se emendare admonitus noluerit, suspendatur a choro, non admittendus donec condignam egerit pœnitentiam.

Ita omnia antiqua et usitata jura Ecclesiæ et approbata, et etiam consuetudines diu obtinentes et approbatæ firmentur et observentur. Si quis contra ea presumptuose venerit, canonice puniatur.

Annuity to Benedict Rolleston.

Præterea in eadem convocatione, de communi assensu Canonicorum et procuratorum, concessæ fuerunt Benedicto de Rolleston decem libræ argenti, annuatim percipiendæ de Capitulo Southwell, quoad vixerit in habitu seculari.

Perpetual vicarage to be established in Rolleston church.

Provisum est, et statutum fuit, quod pro loco et tempore ordinetur perpetuus vicarius in ecclesia de Rolleston, qui curam gerat animarum; et quod aliqua portio sufficiens assignetur ei, ad ejusdem sustentationem de præfata ecclesia, et quod totum residuum cedat in usus Communiæ et Canonicorum Residentium; ita quod de fructibus præfatæ ecclesiæ de Rolleston solvantur prædictæ x libræ, predicto Benedicto in vita sua.

Every canon to pay (1) a fifteenth every three years to this fabric. (2) 2s. extra to his Vicar for mass for dead brethren.

Provisum etiam fuit, quod singuli Canonici solvant de præbendis suis per triennium quintam decimam fabricæ ecclesiæ suæ.

Item, quod singuli Canonici solvant annuatim singulis Vicariis duos solidos, ultra stipendia sua consueta, pro Missa fratrum defunctorum celebranda.

(3) To deduct fines from his Vicar's wages for missing nocturns and matins and hand them to commons-warden for division amongst other vicars.

Item, quod quilibet Canonicorum subtrahat vicario suo de stipendio suo annuali totidem denarios, quot Custos communiæ vicariorum ei significabit, pro defectibus suis nocturnis et matutinis. Et quod illos denarios tradat prædicto Custodi, ad distribuendos inter cæteros vicarios, secundum consuetudinem inter eos usitatam.

Clerks to look at the order-board for singing, to look over their parts beforehand, sing without books, and provide substitute when absent.

Et quod clerici cantaturi in choro inspiciant tabulam, et prævideant versus suos, et ea quæ sint canenda, et quod cantent sine libro. Et si contingat eos rationabili de causa abesse, prævideant de aliquo qui loco suo officium, ad quod in tabula assignantur, perficiant; et si negligentes fuerint, puniantur.

Charta[a] *Johannis Ebor. Archiepiscopi.*

Visitation Tuesday after Epiphany A.D. 1293 by Abp. John the Roman (Le Romaine).

Johannes permissione divina Ebor. Archiepiscopus, Angliæ Primas, dilectis in Christo filiis, Capitulo nostro Southwell, salutem, gratiam, et benedictionem. Hesterna die Martis, proxima post Festum Epiphaniæ Domini, anno gratiæ, millesimo ducentesimo nonagesimo tertio, ad recreationem animarum vestrarum visitationis officium paternis affectibus exercentes, ea quæ tunc correctione digna reperimus, reformamus in hunc modum.

Vicar and clerks not to laugh and talk in choir, on pain of expulsion for repeated offence.

Imprimis. Itaque firmiter vobis injungendo mandamus, et præcipimus, quod Vicarii et Clerici se a confabulationibus et risu in Choro, maxime ubi divinis jugiter intendere tenentur obsequiis, de cetero abstineant. Et si per Capitulum moniti, et correcti, id facere neglexerint, a choro penitus expellantur.

Sacrist to sleep in the church and ring the bells at proper hours. Door-keeper to be under him.

Item, Sacrista jaceat infra ecclesiam et secundum horologium debitis horis pulset.

Item, Clerici, ad servanda hostia ecclesiæ deputati, corripiantur per ipsum, et nisi ei obedierint, aliasque se honeste habuerint, ipsos amoveri volumus per eundem.

Women, unsuspect relations excepted, to be removed from Vicars' houses.

Amoveantur mulieres a domibus Vicariorum, (personis conjunctis quæ careant omni suspicione exceptis), sub pœna subtractionis stipendiorum, et privationis officiorum et beneficiorum suorum, si eorum pertinacia id exposcat.

Three canons at least to appoint to benefices in the minster.

Item, De consensu omnium vestrum tunc præsentium statuimus, et decernimus statuendo, quod de cetero beneficia interiora ecclesiæ per tres ad minus canonicos, qui commodius haberi poterunt, conferantur.

Benefices outside the minster to be given by whole chapter.

Pro exterioribus autem beneficiis, fiat fratrum convocatio consueta, (collationibus quibuslibet factis hactenus in suo robore duraturis), volentes quod secundum statutum vestri Capituli in conferendis beneficiis, qui in ecclesia plus laboraverint præferantur; et si secus actum fuerit, viribus careat hujusmodi collatio et effectu.

Great seal to be under seals of three; seal for citations of one, canon.

Item, Sigillum magnum sub sigillis trium Canonicorum, et parvum ad citationes sub sigillo unius Canonici habeantur.

[a] W. B. p. 52, headed "Statutum Johannis Archiepiscopi."

Munimenta quæ contingunt ecclesiam non exhibeantur alicubi de cetero, nisi coram fratribus in Capitulo, vel etiam instrumenta. Muniments not to be shown, except in chapter.

Fiant gradalia, precessionaria, et troporia, concordantia, citra visitationem nostram proximam, sub pœna centum solidorum, quos a vobis levari mandabimus, si fuerit secus actum. Music books to be made concordant.

Quoad dimittendum præbendas ad firmam, uti poteritis sicut hactenus fieri consuevit, proviso quod laicis de cætero nullatenus dimittantur, sub pœna contravenientibus graviter infligenda. Prebends not to be let to laymen.

Statuimus etiam ordinando, quod singuli Canonici suis, absque contradictione, solvant vicariis, ad relevationem vicariorum ipsorum, qui per duos Vicarios, jam pro duabus præbendis de novo creatos, dum in perceptione oblationum et obituum concurrunt, nimis gravantur, sexaginta[a] solidorum annuatim, et ad hoc per vos capitulum districtius compellantur; vobis firmiter injungentes, quod si apparuerint forsan Canonici, vel procuratores ipsorum, qui hujusmodi solvere stipendia statutis terminis neglexerint, ipsos, (scilicet tam presentes quam absentes), ad id per omnes vias, quibus de juris rigore poteritis, compellatis. Canons to pay their Vicars 3*l.* a-year regularly, as the Vicars are burdened by having to share oblations and obits with the Vicars of two newly created prebends.

Item, Quilibet absens Canonicus procuratorem sufficientem habeat qui Capitulo respondeat, et ecclesiæ Vicariis de suis stipendiis assignatis satisfaciat terminis; ad quod per vos quilibet absens compellatur. Every Canon to have a proxy.

Statuimus etiam et decernimus statuendo, quod in omnibus ecclesiis parochialibus præbendis annexis, citra primam visitationem nostram, ordinentur et fiant Vicarii perpetui, qui curam habeant in eisdem; alioquin ex tunc ordinabimus in causa vestræ negligentiæ de eisdem. Perpetual Vicars to be established in all Prebendal churches before next visitation.

Domus alienigenarum Canonicorum minantes ruinam, infra annum, reparentur debite; ad quarum reparationem ipsos per vos compelli volumus, et mandamus, sub gravi pœna per vos Capitulum juxta defectus taxanda, quod ad fabricam novi capituli deputetur. Houses of alien canons to be repaired within a year, on pain of heavy fine for fabric of new chapter-house

De cætero, cavcant Residentiarii Canonici, quod nullus succedens alii residendo mandatum scribat, illi contrarium quod per prece- Successive residentiaries not to give contradictory orders.

[a] At York by Statutes of Dean and Chapter, A.D. 1291, their stipend was only 40s. a year.

dentem suum residentem canonicum, nomine capituli, emanavit, sed ante quam scribat, circumspecte deliberet, ne super scriptura sua redargui valeat, sicut contingit aliquando.

Hæc supradicta omnia apud vos in virtute obedientiæ præcipimus observari. Data Suthwell, die Mercurii in Octobris Epiphaniæ, anno graciæ supradicto, et Pontificatus nostri octavo.

Statuta[a] *Thomæ Corbridge Ebor. Archiepiscopi.*

Statute of Thomas of Corbridge, *circa* 1300.

No one sworn to suit Choir to be absent without leave of Residentiary or Wardens.

Any Canon having held quiet possession of his prebend for a year wishing to reside may publicly protest his intention to reside in the chapter-house at Pretiosa, three days running, on St. Michael's day, or within eight days; otherwise he will not be counted Resident.

Provisum est,[b] quod nullus juratus ad sectam chori Ecclesiæ de Southwell absentet se ab ecclesia quovis modo, sine licentia a Canonico Residenti petita et obtenta, vel a Custodibus Capituli, casu contingente nullo Canonico tunc præsente.

Item,[c] Provisum est et ordinatum quod qualiscunque Canonicus Ecclesiæ Collegiatiæ Beatæ Mariæ Southwell Præbendarius in eadem, pacificam præbendæ suæ habens possessionem per annum, volens et intendens suam primam facere Residentiam in ecclesia Southwell, ante inchoationem hujus Residentiæ ad Festum Sancti Michaelis, vel infra octo dies immediate idem festum sequentes, per tres dies coram Canonicis in domo capitulari Canonicorum, si quis fuerit tunc Residentiarius, aliter, nullo Canonico Residente, coram Custodibus Capituli Southwell, in capitulo ad preciosa, de adventu suo et Residentia sua inchoanda, publice protestationem faciet et præmonitionem. Si quis vero Canonicus istam formam non observaverit, pro non Residenti habeatur et reputetur, ac a perceptione distributionum Canonico Residenti debitarum totaliter sit exclusus.

Statutum[d] *Domini Thomæ de Corbryg, Ebor. Archiepiscopi, Capitulo Suthwell.*

Statute of Abp. Thomas of Corbridge, A.D. 1302.

Thomas, Dei gratia Ebor. Archiepiscopus, Angliæ primas, dilectis in Christo filiis, Capitulo nostræ Suthwellensis ecclesiæ Salutem, gratiam, et benedictionem.

[a] Not in White Book.

[b] Similar Statute at York 1294.

[c] Similar Statute at York among ancient Statutes of uncertain date, but later than 1256.

[d] W. B. p. 51. This is not in Elizabethan collection.

Visitation held in 1300.

Dudum apud vos, octavo Idus Februarii anno graciæ M°CCC°, visitationis officium, prout ex pastorali nobis incumbuit debito, paternis affectibus excercentes, quædam comparata personalia, quæ præsentibus non inseruntur, prout expedire vidimus, correximus tunc ibidem, et aliqua alia correctione digna, ut subsequitur, duximus reformanda.

Canons to provide by special statutes against neglect of services.

Statuentes in primis et firmiter injungentes, quod vos canonici,— in quorum absentia, nec cultus divinus nec missa gloriosæ Virginis Mariæ in cujus honore præfata fundatur ecclesia, sustentatur congrue, nec correctiones fiunt in choro seu capitulo debite,—de excessibus ministorum, ad faciendam residentiam secundum statuta ecclesiæ, quæ in admissione vestra observare jurastis, vos de cetero coaptetis per statuta vestra specialia, providentes, quod nec cultus negligatur divinus, aut excessus remaneant incorrecti; sic de facienda residentia disponatur, quod, omni tempore anni, tres, vel ad minus, duo canonici sint in ecclesia residentes, qui capitulum celebrent, ipsi que negotia consulte dirigent et pertractent.

Three or at least two Canons always to be resident.

No order made by Canon in residence may be revoked by successor, unless it be plainly wrong, and then only by a general chapter.

Et si contingat ipsos, dum sic præsint capitulo, aliquid diffinire, illud succedentibus substitutis residentibus canonicis non liceat revocare, nisi id errorem contineat manifestum, et tunc ob hoc facta speciali convocatione confratrum, per commune consilium decidatur, et postmodum prout justum fuerit, rationabiliter emendent.

In the absence of all canons, the rule of the church to be entrusted to some discreet person under oath.

Quod si forsan, ex causa inevitabili et legitima, licentia a nobis optenta, ad tempus, nullum contingat canonicum residentem, committatur alicui discreto jurato regimen ecclesiæ, quouscunque canonici ad faciendam residentiam revertant.

Two deputies of canons every other year to inspect buildings of all canons, and compel repairs.

Item, volumus et districte præcipiendo mandamus, quod alternis annis ad minus, per duos discretiores de capitulo per vos communiter eligendos, canonicorum omnium, tam præsentium quam absentium, edificia subjiciantur oculis diligenter, et defectus comperti, quam citius per prædictos duos electos vobis constare poterit, de eisdem infra annum ex tunc, juxta qualitatem et quantitatem ipsorum, congrue reparentur: Ad quod omnes, quos principaliter hujusmodi defectus contingunt, sine acceptatione qualibet personarum, per

sequestrum in prebendis suis artius interponendum, et in reparationem defectuum hujusmodi, si opus fuerit, convertendum, præmissa monitione canonica, compellatis.

Books to be examined by Precentor, and discordances corrected. Two sides of choir to be evenly balanced.

Omnes libri, saltem notati, bene examinentur per Precentorem, vel ejus vices gerentem, ne sibi invicem contrarientur, vel discordent in nota. Et de choro etiam et cantoribus talia disponantur, quod non claudicet in psallendo, una parte ejusdem quam alteram in numerum prævalente, et juxta discretionem vestram equaliter potius dividatur.

Only fit and sufficient ministers to be admitted.

Item, cum non nunquam confusionem pareat multitudo, statuimus quod nisi apti, necessarii, et qui sufficiant, in ecclesiam recipiantur ministri; quibus, solito promptius de suis stipendiis satisfaciatur, ne pro defectu hujusmodi, obsequio divino (ad quod tenentur cotidie, et in quo vigiles et assidui esse debent), neglecto, in vestrum et ecclesiæ scandalum, ad suscitandum jurgia, ut solebant, in patria vagari cogantur. Si quis vero de canonicis, statutis terminis, eisdem ministris sua stipendia solvere tardaverit, omni die quo a solutione cessaverit, ad duplum salarii communis et soliti, quosque satisfacerit, teneatur.

Stipends to Vicars to be more punctually paid, so that they may not roam about the country creating disturbances as heretofore.

Prebend only to be leased to Canons, except by special lease.

Præterea inhibemus, ne alicui quam canonico præbenda de cetero dimittatur ad firmam, sine Capituli licentia speciali.

Perpetual vicars to instituted in all prebendal churches within a year.

Statuentes, quod in singulis ecclesiis vestris parochialibus, sive sint prebendatæ, sive prebendis annexæ, habeatis infra hunc annum a datis præsentium computandum, perpetuos vicarios institutos qui curam habeant animarum; alioquin, in vestrum defectu ex tunc ordinare proponimus de eisdem, sicut vidimus expedire. Et provideatur in hujusmodi ecclesiis de libris sufficientibus, et aliis necessariis ornamentis, ne manus, ad hoc vobis negligentibus, apponere compellamur.

No one to be ordained or beneficed, except after examination before the chapter.

Nulli omnino ad ordines, per literam capituli amodo præsententur, aut ad vicarias vacantes in choro, vel extra, aliqualiter admittantur, nisi qui, examinatione coram capitulo prehibita diligenti, digni inventi fuerint, et diutius in ecclesia laudabiliter conversati.

Hæc nostra statuta salubria, correctiones, et injuncta, plene et distincte, singulis mensibus semel adminus, in capitulo post lectum

martilogium, ut, dum singulorum imprimitur cordibus,[a] fructus perveniat placidus, in virtute obedientiæ perlegi, et observare per omnia faciatis, quousque ad eos nos contingat alias declinare, et tunc cognito plenius statu ecclesiæ possimus, si opus fuerit, aliqua addere vel mutare. These statutes to be read after the Martyrology in the chapter-house once a month.

Valete. Data apud Scroby, pridie non. Junii, anno graciæ, m°ccc^mo secundo; pontificatus nostri tertio. Dated at Scroby, 4th June, 1302.

Statuta edita[b] *in Convocatione Canonicorum.*

Memorandum quod facta Convocatione Canonicorum Ecclesiæ Southwellensis die veneris proxima post Festum Sancti Matthei Apostoli, A.D. m°.ccc^mo. xxix°; et comparentibus personaliter in capitulo ecclesiæ supradictæ Dominis Willelmo de Bevercotes, Willelmo de Newarke, Johanne de Sandale, Henrico de Edwinstow, Magistris Johanne de Monte Claro, Thoma de Sancto Albano, Willelmo de Burton, et Willelmo de Barnby canonicis ecclesiæ supradictis, quibusdam aliis per procuratores comparentibus, et aliis contumaciter absentibus, de communi consilio et unanimi assensu tunc præsentium, Convocation of Canons on Friday, 22 Sept. 1329.

Ordinatum fuit et statutum concorditer, quod omni anno, in proximo computo post Festum Trinitatis, custodes generales communiæ canonicorum fideles et idonei eligantur, qui quidem, sic electi, jurent (tactis sacrosanctis) quod fideliter facient officium ad quod assumuntur, excessus Ministrorum Ecclesiæ, cum ad eorum pervenerit notitiam, Canonicis in Ecclesiæ Residentibus fideliter revelabunt, et fidele ratiocinium de bonis capituli, per eosdem recipiendis et expendendis in negotiis ejusdem faciendis, reddent requisiti. General Wardens of the Commons of the canons to be elected at audit next after Trinity. Their oath. To faithfully fulfil their office, to reveal excesses of the ministers to the Canons Residentiary, to give faithful account of the goods of the chapter, received and expended by them.

Item, statutum per eosdem, quod ordinarentur tres cistæ custodiendæ sub tribus clavibus et seratis, quarum custodiam predicti custodes habeant cum sacrista; in quarum prima, reponantur munimenta ecclesiæ, et pecuniæ recepta pro capis, et alia (si quæ fuerint) pro negotiis ecclesiæ conservandis. In secunda, jocalia ecclesia et Three chests to be kept under 3 locks, by the wardens and sacrist, for (1) muniments and money;

[a] Semen, or some such word, omitted. [b] Not in White Book.

(2) jewels and relics; (3) common books, only to be lent on security.

reliquiæ reponantur. In tertia, reponantur libri communitatis, qui de cætero nemini accommodantur, nisi sub idonea cautione [a]

Convocation of canons 14 Oct. 1335. (6 present.)

Memorandum [b] quod facta Convocatione, Canonicorum, xvij° Kalendarum Novembris, Anno Domini m°ccc°xxxv^to, comparuerunt personaliter Domini Henricus de Edwinstow, Johannes et Robertus de Sandall, Willelmus de Feribie, Magistri Johannes de Monte Claro et Willelmus de Barnby; Magistro Johanne de Pinibus, et Domino Willelmo de Beverecote contumaciter se absentibus, aliisque omnibus et singulis per procuratores comparentibus.

No canon to be admitted to act of chapter until he has held his prebend in in quiet possession for a year.

Imprimis, Ordinatum et statutum fuit, quod habens præbendam litigiosam, non admittatur de cetero ad signandas literas, seu alia quæcunque, sub sigillo Capituli, nec ad Residentiam, seu ad aliquem contractum seu actum per Capitulum exercendum, quousque possessionem pacificam fuerit assecutus.

In leases of prebends canons to have a *ceteris paribus* preference as lessees.

Item,[c] In domibus et terris Capituli ad firmam de cetero dimittendis, Canonici, si voluerint, pro equali pretio aliis preferantur, et si secus actum fuerit non valeat ipso jure.

No grants of real property of church or prebends to be sealed, except in full chapter, after inquiry as to value by jury on the spot.

Item, Confirmationes seu alienationes jurium, terrarum, seu aliarum rerum immobilium ecclesiæ, seu Præbendarum, de cetero sub sigillo Capituli nullatenus concedantur, nisi omnibus et singulis Canonicis ad hoc vocatis, legitime seu citatis; et tunc fiat inquisitio specialis per aliquos Canonicos per Capitulum deputatos, qui ad loca alienenda accedant, et ibidem per juratos inquirant de valore rei, et an alienatio talis rei sit ad damnum vel utilitatem ecclesiæ, et aliis circumstantiis requisitis: et tunc, in prima convocatione sequente fiat confirmatio, vel reprobatio, prout videbitur Canonicis utilitati ecclesiæ expedire.

Violation of sequestration by chapter entails *ipso facto* excommunication.

Item, si quis, temeritatis audacia, sequestrum per Capitulum interpositum violare presumpserit, excommunicationis [d] incurrat sententiam ipso facto.

[a] This was the rule at Oxford in the University Library, and the security which took the form of cups, garments, &c. was often sold. [b] Not in White Book.

[c] A similar Statute at York in 1291 was confirmed in 1325.

[d] Hence poor Gurnell's sentence, pp. 1-4 *supra*.

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OF

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READ AT THE GENERAL MEETING

ON THE 2D MAY, 1890.

The Council of the Camden Society elected on May 2, 1889, regret the loss by death of the following members:—

F. W. Cosens, Esq., F.S.A.
William Gilbert, Esq.
Edward Hailstone, Esq., F.S.A.
G. W. Nicholl, Esq.
John Weld, Esq.

They also have to report the following accessions to the Society:—

Newberry Library, Chicago, U.S.
Faculty of Procurators' Library, Glasgow.
University of California.
The Constitutional Club.
Rev. C. W. Penny.

The books for the year 1889-90 have been—

1. Memoirs relating to the Lord Torrington. Edited by John Knox Laughton, M.A., R.N.

2. Essex Papers. Vol. I. Edited by Osmund Airy, Esq.

The first of these volumes has been for some time in the hands of the members, and the other, which will be issued immediately, contains a

considerable amount of interesting matter relating to the Court of Charles II. and to the government of Ireland in his reign.

In the coming year the Council propose to issue three volumes—

1. Visitations of the Collegiate Church of Southwell. To be edited by A. F. Leach, Esq.

2. The Clarke Papers. Vol. I. To be edited by C. H. Firth, Esq.

3. The Accounts of Henry, Earl of Derby (afterwards Henry IV.), during his travels abroad. To be edited by Miss Lucy Toulmin Smith. With the co-operation of the Historical Society of East and West Prussia.

The first of these, relating to visitations of a different character from those given in Dr. Jessopp's book, adds to our knowledge of the condition of monastic and religious life in England in the period immediately preceding the Reformation.

The second takes us behind the scenes of the Army Council in 1647 and 1648. It contains some new letters and many speeches of Cromwell himself, and altogether does more to throw light on his character than any book published since the appearance of Carlyle's memorable work.

The third illustrates the mode in which a wealthy Prince travelled in distant regions, towards the end of the 14th century, and affords valuable material for the biography of an English King before he came to the throne. It is, moreover, a contribution of some importance to the history of chivalry.

Samuel Rawson Gardiner, *Director.*
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BALANCE SHEET 1889-90.

We, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us an Account of the Receipts and Expenditure from the 1st of April 1889 to the 31st of March 1890, and that we have examined the said accounts, with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report that the following is an Abstract of the Receipts and Expenditure during the period we have mentioned:—

Receipts.	£	s.	d.
To Balance of last year's account...	67	5	8
Received on account of Members whose Subscriptions were in arrear at last Audit	61	0	0
The like on account of Subscriptions due on the 1st of May, 1889.....	154	3	0
The like on account of Subscriptions due on the 1st of May, 1890.. ...	13	1	0
One year's dividend on £466 3 1 2¾ per Cent. Consols, standing in the names of the Trustees of the Society, deducting Income Tax...	12	10	0
To Sale of Publications of past years.....	27	14	11
	£335	14	7

Expenditure.	£	s.	d.
Paid for printing 500 Copies:—			
Memoirs of Lord Torrington	62	2	0
Essex Papers, Vol I.	90	3	3
Paid for Miscellaneous Printing	2	13	0
Paid for delivery and transmission of Books, with paper for wrappers, warehousing expenses, &c. (including Insurance)	27	12	0
Paid for Binding.....	45	13	6
Paid for Transcripts	33	4	9
Postages, &c.	3	10	2
Clerical Assistance	6	6	0
	£271	4	8
By Balance	64	9	11
	£335	14	7

April 24, 1890.

Guy Pym.

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1890.

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